

- 3 Agni, be gracious ; thou art great : thou hast
approached the pious man,
Hast come to sit on sacred grass.
- 4 Agni, preserve us from distress : consume our ene-
mies, O God,
Eternal, with thy hottest flames !
- 5 Harness, O Agni, O thou God, thy steeds which are
most excellent !
The fleet ones bring thee rapidly.
- 6 Lord of the tribes, whom all must seek, we, worship-
ped Agni ! set thee down,
Refulgent, rich in valiant men.
- 7 Agni is head and height of heaven, the master of the
earth is he :
He quickeneth the waters' seed.
- 8 O Agni, graciously announce this our good fortune
to the Gods,
And this our newest hymn of praise !

3 Rigveda IV. 9. 1. Ascribed to Vâmadeva. There is a slight variation in the Sâmaveda reading.

4 Rigveda VII. 15. 13. Ascribed to Vasishtha.

5 Rigveda VI. 16. 43. Ascribed to Bharadvâja. In the third Pâda, the second line of the translation, instead of *âsavah*, 'the fleet ones,' the Rigveda has *manyave* : 'They bear thee as thy spirit wills.'

6 Rigveda VII. 15. 7. Ascribed to Vasishtha. The Rigveda has *deva*, God ! in the place of *vayam*, 'we.' *Rich in valiant men : suviram* : giver of brave sons to thy worshippers. 'Supereminently heroic.'—Stevenson.

7 Rigveda VIII. 44. 16. Ascribed to Virûpa. *He quickeneth the waters' seed* : Agni in the form of lightning impregnates the watery clouds and so cause the rain to flow.

8 Rigveda I. 27. 4. Ascribed to Sunah̥septi. *Good fortune* : effectual prayer or oblation.

P R E F A C E.

—:O:—

THE Sāmaveda, or Veda of Holy Songs, third in the usual order of enumeration of the three Vedas, ranks next in sanctity and liturgical importance to the Rigveda or Veda of Recited Praise. Its Sanhitâ, or metrical portion, consists chiefly of hymns to be chanted by the Udgâtar priests at the performance of those important sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, was offered in libation to various deities. The Collection is made up of hymns, portions of hymns, and detached verses, taken mainly from the Rigveda, transposed and re-arranged, without reference to their original order, to suit the religious ceremonies in which they were to be employed. In these compiled hymns there are frequent variations, of more or less importance, from the text of the Rigveda as we now possess it, which variations, although in some cases they are apparently explanatory, seem in others to be older and more original than the readings of the Rigveda. In singing, the verses are still further altered by prolongation, repetition and insertion of syllables, and various modulations, rests, and other modifications prescribed, for the guidance of the officiating priests, in the Gânas or Song-books. Two of these manuals, the Grâmageyagâna, or Congregational, and the Âranyagâna or Forest Song-Book, follow the order of the verses of Part I. of the Sanhitâ, and two

Bestow on us, O helper, that which many crave, more
glorious still through righteousness!

To him, who dealeth out all wealth, the sweet-toned
Hotar-priest of men,

To him like the first vessels filled with savoury juice,
to Agni let the lauds go forth.

DECADE V.

Agni.

With this mine homage I invoke Agni for you, the
Son of Strength,

Dear, wisest envoy, skilled in noble sacrifice, immortal
messenger of all.

2 Thou liest in the logs that are thy mothers:
mortals kindle thee.

Alert thou bearest off the sacrificer's gift and then
thou shinest to the Gods.

3 He hath appeared, best prosperer, in whom men lay
their holy acts:

So may our songs of praise come nigh to Agni who
was born to give the Ārya strength!

9 Rigveda VIII. 49. 11. *Helper*: or, affable.

10 Rigveda VIII. 92. 6. Ascribed to Sobhari or Saubhari.
Let the lauds go forth: the Rigveda has *yanti* instead of
yantu: 'To Agni songs of praise go forth.'

The metre is Brihati.

1 Rigveda VII. 16. 1. Ascribed to Vasishtha. *Son of Strength*: the sacrificial fire being produced by the violent agitation of the fire-drill, consisting of two pieces of wood called *aranī*.

2 Rigveda VIII. 49. 15. Ascribed to Bharga. The Rigveda reading differs: 'Thou liest in the logs: from both thy mothers mortals kindle thee.' *To the Gods*: or, among the Gods.

3 Rigveda VIII. 92. 1. Ascribed to Sobhari or Saubhari. In the Rigveda, in the second line, the verb is in the indicative mood instead of the imperative.

others, the Ūhagâna the Ūhyagâna, of Part II This Part is less disjointed than Part I., and is generally arranged in triplets whose first verse is often the repetition of a verse that has occurred in Part I

There is no clue to the date of the compilation of the Sāmaveda Hymns, nor has the compiler's name been handed down to us. Such a manual was unnecessary in the early times when the Âryans first came into India, but was required for guidance and use in the complicated ritual elaborated by the invaders after their expansion and settlement in their new homes.

There are three recensions of the text of the Sāmaveda. *sanhitâ*, the Kauthuma Sâkhâ or recension is current in Guzerat, the Jaiminîya in the Carnatic, and the Rânâyanîya in the Mahratta country. A translation, by Dr. Stevenson, of the Rânâyanîya recension—or, rather, a free version of Sâyana's paraphrase—was edited by Professor Wilson in 1842, in 1848 Professor Benfey of Gottingen brought out an excellent edition of the same text with a metrical translation, a complete glossary, and explanatory notes; and in 1874—1878 Pandit Satyavrata Sâmasrami of Calcutta published in the *Bibliotheca Indica* a most meritorious edition of the *Sanhitâ* according to the same recension, with Sâyana's Commentary, portions of the Song-books, and other illustrative matter. I have followed Benfey's text, and have made much use of his glossary and notes. Pandit Satyavrata Sâmasrami's edition also has been of the greatest service to

8 Whether thou come from earth or from the lofty
lucid realm of heaven,

Wax stronger in thy body through my song of
praise : fill full all creatures, O most wise !

9 If, loving well the forests, thou wentest to thy
maternal floods,

Not to be scorned, Agni, is that return of thine
when, from afar, thou now art here.

10 O Agni, Manu stablished thee a light for all the race
of men :

With Kanva hast thou blazed, Law-born and waxen
strong, thou whom the people reverence.

CHAPTER II.

DECADE I.

Agni.

THE God who giveth wealth accept your full libation
poured to him !

Pour ye it out, then fill the vessel full again, for so
the God regardeth you.

8 Rigveda VIII. 1 18 Ascribed to Medhâtithi and Medhyâtithi, or to the former only.

9 Rigveda III 9 2. Ascribed to Viśvâmitra. *That return of thine* : thy descent to earth from the celestial waters or clouds of the heavens in which thou art born in the form of lightning.

10 Rigveda I. 36. 19. Ascribed to Kanva, or according to Sâyaṇa's Commentary on the Sāmaveda, to Praskanva. *Manu* : the Man *par excellence*, or the representative man and father of the human race, regarded as the first institutor of sacrifices and religious ceremonies. *Law born* : born from, or in accordance with, the eternal Law which ordains sacrifice. *Kanva* : the Rishi or seer of the hymn from which the stanza is taken, or the ancestor of Praskanva to whom Sâyaṇa ascribes it.

The metre is Brihatī.

1 Rigveda VII 16. 11. Ascribed to Vasishṭha. The Rigveda has 'accepts'.

me To Mr Venis, Principal of the Benares Sanskrit College, I am indebted for the loan of the College manuscripts of the text and commentary.

I repeat the expression of my obligations to those scholars whose works assisted me in my translation of the Hymns of the R̥gveda. For help in translating the non-R̥gvedic hymns of the Sāmaveda I am additionally indebted to the late Professor Benfey and to Professor Ludwig whose version will be found in his *Der R̥gveda*, vol iii, pp. 19—25.

For further information regarding the Sāmaveda Weber's *History of Indian Literature*, and M. Müller's *History of Ancient Sanskrit Literature*, or the article on the Veda in Chambers's Encyclopædia should be consulted.

R. T. H. GRIFFITH.

KOTAGIRI, NILGIRI :

25th May, 1893.

XIII.

Agni.

AGNI, inflamed with fuel, in may song I sing, pure bright,
and stedfast, set in front at sacrifice.

Wise Jâtavedas we implore with prayers for grace, the
Sage, the Hotar-priest, bounteous, and void of guile.

2 Men, Agni, in each age, have made thee, deathless one,
their envoy, offering-bearer, guard adorable.

With reverence Gods and mortals have established thee
as ever-watchful and almighty household Lord.

3 Though, Agni ordering the works and ways of both, as
envoy of the Gods traversest both the realms.

When we lay claim to thy regard and gracious care, be
thou to us a thrice-protecting friendly guard !

XIV.

Agni.

STILL turning to their aim in thee the sacrificer's sister
hymns

Have come to thee before the wind.

2 Even the waters find their place in him whose three fold
sacred grass

Is spread unbound, unlimited.

Rigveda VI. 15. 7—9. The Rishi is Vitahavya or Bharadvâja.
The metre is Jagati.

1 *For grace : sumnaih* : the instrumental case indicating the
motive of the impulse.—Ludwig.

3 *Of both* : of Gods and men. *Both the realms* : *rajsî* : the
two aerial spaces or regions of air, the upper and the lower,
between heaven and earth.

Rigveda VIII. 91. 13—15. The Rishi is Prayoga. The metre
is Gâyatri. Stanza 1 is a repetition of I. i. i. 2. 3.

1 *Before the wind* : in front of the wind with which the flame
of the sacrificial fire is fanned.

2 *In him* : in Agni in his form of lightning in the firmament.

VII.

Gods.

- PRAISE to the friends who sit in front ! to those seated together, praise :
- I use the hundred-footed speech.
- 2 I use the hundred-footed speech, I sing what hath a thousand paths,
Gâyatra, Trishtup, Jagat hymn.
- 3 Gâyatra, Trishtup, Jagat hymn, the forms united and complete,
Have the Gods made familiar friends.

VIII.

Agni.

- AGNI, is light, light is Agni, Indra is light, light is Indra.
Sûrya is light, light is Sûrya.
- 2 O Agni, turn again with strength, turn thou again with food and life :
Save us again from grief and woe !
- 3 O Agni, turn again with wealth : sprinkle thou us from every side
With thine own all-supporting stream !

The hymn is not taken from the Rigveda. The metre is Gâyatri, somewhat irregular in stanza 1.

1 *The friends who sit in front* : the friendly Gods who sit in the foremost place at sacrifice, or who according to the Scholiast, have taken their seats before the beginning of the sacrifice. *Hundred-footed* ; having countless feet or measures ; meaning, according to the Scholiast, much the same as 'what hath a thousand paths,' i. e. producing good results for us by an infinite number of ways.

3 *Made familiar friends* : literally, made their homes or places of delight ; i. e. the Gods have become accustomed to, and take delight in, hymns in the Gâyatri, Trishtup, and Jagatî metres.

The hymn is not taken from the Rigveda. The metre is Gâyatri. Stanzas 2 and 3 occur in the Yajurveda.

1 Agni is thus identified with Indra who is identified with Sûrya the Son-god.

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- 2 Thou art our father, Vâta, yea, thou art our brother
and our friend :
Só give us strength that we may live !
- 3 The store of Amrit laid away yonder, O Vâta, in thine
home—
Give us thereof that we may live !

XII.

Agni.

- THE fleet steed wearing divers forms, the eagle bearing
his golden raiment to his birthplace,
Clothed in due season with the light of Sârya, red, hath
begot the sacrifice in person.
- 2 Multiform seed he laid in waters, lustre which gathered
on the earth and there developed.
In the mid-air establishing his greatness, he cries aloud,
seed of the vigorous courser.
- 3 He hath, enduing thousand robes that suit him, as sacri-
fice upheld the light of Sârya,
Giver of ample gifts in hundreds, thousands, supporter
of the heavens, earth's Lord and ruler.

XIII.

Vena.

THEY gaze on thee with longing in their spirit, as on a
strong-winged bird that mounteth sky-ward ;
On thee with wings of gold, Varuna's envoy, the Bird
that hasteneth to the home of Yama.

3 *The store of Amrit* : of the drink of immortality. Instead of *Amritasya nihitam guhâ* the Rîgveda has *amritasya nidhr hitah*, 'the treasure of the immortal which is placed etc.'—Max Muller.

This hymn is not taken from the Rîgveda. The metre is Trishtup.

1 *The fleet steed* : or the strong one. *The eagle* : or, fair-pinioned ; both words *vâjî* and *suparnah* meaning Agni. *His birthplace*. the heavens. *The sacrifice* ; *medham*, meaning especially animal sacrifice.

3 *Robes that suit him* : his own appropriate flames. There is no substantive in the text.

Rîgveda X. 123. 6—8. The Rîshi is said to be Vena, son of Bhrigu. The metre is Trishtup. Stanza is a repetition of I. iv. i. 3. S Vena, the deity of the original hymn, is, apparently, the Sun as he rises in the mist and dew of the morning. The name does not occur in this extract.

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THE HYMNS OF THE SÂMAVEDA.

PART THE FIRST.

BOOK I.

CHAPTER I.

Om. Glory to the Sâmaveda ! To Lord Gaṇeṣa glory ! Om.

DECADE I.

Agni.

COME, Agni, praised with song, to feast and sacrificial offering : sit

As Hotar on the holy grass !

The benedictory line is a modern addition. Om is a sacred exclamation that may be uttered—in audibly to profane ears—at the beginning and end of a reading of the Vedas or before a prayer. *Gaṇeṣa*, Lord of the Gaṇas or troops of inferior deities, is a post-Vedic God, regarded as the remover of obstacles and hence propitiated at the beginning of important undertakings and invoked at the commencement of books.

The metre of the hymn is Gâyatrî, each stanza consisting of three octosyllabic Pâdas or divisions, two of which form the first line and one the second.

1 *Agni* : fire, and the God of fire. Agni is, next to Indra, the most prominent of the deities of the Rîgveda. He is the messenger and mediator between earth and heaven, announcing to the Gods the hymns, and conveying to them the oblations, of their worshippers. *Sacrificial offering* : oblation of *ghṛitam*, *ghi*, or clarified butter, sprinkled upon the sacrificial fire. *Hotar* : or *hotri* or *hotâ* (from *hu*, to sacrifice), the Presenter, the ministering priest who offers the oblation ; or (from *hve*, to call) the priest who invites the Gods to the sacrifice, the invoker or Herald. Agni concentrates in himself the various sacrificial duties of the different classes of human priests, and is more

- 2 O Agni, thou hast been ordained Hotar of every
sacrifice
By Gods, among the race of men.
- 3 Agni we choose as envoy, skilled performer of this
holy rite,
Hotar, possessor of all wealth.
- 4 Served with oblation, kindled, bright, through love
of song may Agni, bent
On riches, smite the Vritras dead !
- 5 I laud your most beloved guest like a dear friend,
O Agni, him
Who, like a chariot, wins us wealth.
- 6 Do thou, O Agni, with great might guard us from
all malignity,
Yea, from the hate of mortal man !

especially the Hotar invoking the Gods with the sound of his crackling flames and presenting to them the oblations which he consumes *Holy grass* : Kuṣa or Darbha grass (*Poa Cynosuroides*), clipped, trimmed, and strewn on the floor of the sacrificial chamber as a seat for the Gods and for the sacrificers. This stanza, seen by, or revealed to, the Rishi or inspired sage or seer Bharadvāja, is the tenth verse of Hymn XVI. of Book VI. of the Rigveda.

2 Revealed to Bharadvāja. Rigveda VI. 16. 1.

3 Revealed to Medhātithi. Rigveda I. 12. 1. *Possessor of all wealth* : all riches are at Agni's disposal, and he is the most bountiful rewarder, both directly and indirectly, of the pious worshippers whose oblations he carries to the Gods.

4 Revealed to Bharadvāja. Rigveda VI. 16. 34. *The Vritras* : the enemies, the oppressors or obstructors, are especially the demons of drought, the hostile powers of the atmosphere who malevolently withhold the flow of the seasonable rain.

5 Revealed to Usanâ Kāvya. The reading of the Rigveda, VIII. 73. 1, is *agnim* the accusative case in the place of the vocative *Agni*. *Your* : the sacrificers'. *Like a chariot* : that enriches its owner by winning races; *ratham* being in the accusative case by attraction after *na*.

6 Revealed to Suditi or Purumilha. Rigveda VIII. 60. 1.

7 O Agni, come; far other songs of praise will I sing forth to thee.

Wax mighty with these Soma-drops!

8 May Vatsa draw thy mind away even from thy loftiest dwelling-place!

Agni, I yearn for thee with song.

9 Agni, Atharvan brought thee forth by rubbing from the sky, the head

Of all who offer sacrifice.

10 O Agni, bring us radiant light to be our mighty succour, for

Thou art our visible deity!

DECADĒ II.

Agni.

O AGNI, God, the people sing reverent praise to thee for strength:

With terrors trouble thou the foe!

7 Revealed to Bharadvāja. Rīgveda. VI. 16. 16. *Other* : different, that is, more excellent.

8 Revealed to Vatsa of the family of Kanva. The reading of the Rīgveda, VIII. II. 7, is *kamaya* in the place of *kamaye* :— Agni, with song that yearns for thee'

9 Bharadvāja is the Rishi. Rīgveda VI. 16. 13. *Atharvan* : the sage who was the first to obtain fire; to institute sacrifice, and to offer up prayer and libations of Soma. *From the sky* : *pushkarāt* : literally, from the blue lotus, which is apparently a figurative expression for heaven. *The head of all who offer sacrifice* : according to Professor Ludwig, 'the head of the priest Visva,' that is, the summit of Heaven, Visva (All, universal) being apparently sometimes used as a name of Dyauś or Heaven.

10 Vāmadeva is the Rishi. This stanza is not found in the Rīgveda.

—

The metre is Gâyatrī.

1 Rīgveda VIII. 64. 10. Ascribed to Virupa of the family of Angīras by the Anukramanikā or Index of the Rīgveda, and to Ahī or Virupa by Sāyana's Commentary on the Sāmaveda.

- 2 I seek with song your messenger, oblation-bearer,
lord of wealth,
Immortal, best at sacrifice
- 3 Still turning to their aim in thee the sacrificer's
sister hymns
Have come to thee before the wind
- 4 To thee, illumner of night, O Agni, day by day
with prayer,
Bringing thee reverence, we come.
- 5 Help, thou who knowest lauds, this work, a lovely
hymn in Rudra's praise,
Adorable in every house!
- 6 To this fair sacrifice to drink the milky draught art
thou called forth:
O Agni, with the Maruts come!
- 7 With homage will I reverence thee, Agni, like a
long-tailed steed,
Imperial lord of holy rites.

2 Ascribed to Vāmadeva Rigveda IV 8. 1. *Your messenger:* Agni, who conveys to the Gods the oblations of their worshippers.

3 Rigveda VIII 91. 13. Ascribed to Prayoga of the family of Bhṛigu. *Before the wind* : or, in front of the wind, which fans the sacrificial fire.

4 Rigveda I. 1. 7. Ascribed to Madhuchehhandas.

5 Rigveda I. 27. 10. Ascribed to Sunahsepa. *Thou who knowest lauds* : *jarūbodha* : the Rishi apparently addresses himself. *Rudra*, the roaring, or more probably the bright red God, is in this place a name of Agni.

6 Rigveda I. 19. 1. Ascribed to Medhātithi. *Milky draught* : milk mingled with Soma juice. *Maruts* : the Gods of wind and storm. the special friends and allies of Indra.

7 Rigveda I. 27. 1. Ascribed to Sunahsepa. *Like a long-tailed steed* : Agni, or Fire, is likened to a horse probably on account of his impetuosity; and his long flames, driven by the wind, are compared to the horse's flowing tail Sāyana explains : 'scattering our foes with thy flames as a horse brushes away the flies that trouble him.'

8 As Aurva and as Bhrigu called, as Apnavâna called,
I call

The radiant Agni robed with sea.

9 When he enkindles Agni, man should with his heart
attend the song :

I kindle Agni till he glows.

10 Then, verily, they see the light refulgent of primeval
seed,

Kindled on yonder side of heaven.

DECADE III.

Agni.

HITHER, for powerful kinship, I call Agni, him who
prosperes you,

Most frequent at our solemn rites.

2 May Agni with his pointed blaze cast down each
fierce devouring fiend :

May Agni win us wealth by war !

8 Rîgveda VIII. 91 4 Ascribed to Prayoga *Aurva* : grandson of the ancient Rishi or primeval patriarch *Bhrigu Apnavâna* : another ancient Rishi of the family of Bhrigu, mentioned in Rîgveda IV. 7. 1 in connexion with the earliest worship of Agni. *Robed with sea* : surrounded, in his form of lightning, by the firmament or sea of air.

9 Rîgveda VIII. 91. 22. Ascribed to Prayoga. *With his heart* : a devout spirit will compensate the want of milk-libation and properly prepared fuel for sacrifice. *Till he glows* : *vivasvabhîh* used in an adverbial sense : 'with darkness-dispelling offerings' :—Stevenson, 'With the priests,' according to Sâyana.

10 Rîgveda VIII 6. 30 Ascribed to Vatsa. *The light* : the sun which is lighted up beyond the range of men's sight. Indra, who is identified with the Sun, is the deity of the stanza.

The metre is Gâyatri

1 Rîgveda VIII 91. 7. Ascribed to Prayoga. *For powerful kinship* : I follow Professor Ludwig in taking *naptre* to be the locative case of *naptram* with a dative signification Stevenson translates differently : 'that thou mayest strengthen our children.'

2 Rîgveda VI 16. 28. Ascribed to Bharadvâja.

9 By song, O Agni, Angiras ! Goppavana hath brought thee forth :

Hear thou my call, refulgent one !

10 Agni, the Sage, the Lord of Strength, hath moved around the sacred gifts,

Giving the offerer precious things,

11 His heralds bear him up aloft, the God who knoweth all that lives,

The Sun, that all may look on him.

12 Praise Agni in the sacrifice, the Sage whose holy laws are true,

The God who driveth grief away.

13 Kind be the Goddesses to lend us help, and kind that we may drink ;

May their streams bring us health and wealth !

9. R̥gveda VIII 63. 11. Ascribed to Gopavana. *Angiras* : a name of Agni, regarded as the best or eldest of the primeval priestly family of the Angirasas. The reading of the R̥gveda is slightly different *yam tvā.....chanishthad* instead of *tamtvā.....janishthad* : 'Thou whom Gopavana made glad.'

10 R̥gveda IV. 15. 3. Ascribed to Vāmadeva. *Hath moved around* : carried as sacrificial fire from one altar or receptacle to another.

11 R̥gveda I. 50. 1. Ascribed to Praskanva, or to Kanva. *Heralds* : rays of light that announce his approach. *The Sun* : Sūrya the Sungod, with whom Agni is identified, is the deity of the hymn from which the stanza is taken.

12 R̥gveda I. 12. 7. Ascribed to Medhātithi.

13 R̥gveda X 9. 4 Ascribed by the R̥gveda Index to Trisrās, son of Tvashtar, or to Sindhudvīpa, son of Ambarisha, but by the Sāmveda Commentary to Sindhudvīpa, or to Prita Āptya. *Goddesses* : the deified Waters, the deities to whom the original hymn is addressed. The reading of the R̥gveda differs slightly : 'The Waters be to us for drink, Goddesses for our aid and bliss.'

- 14 Lord of the brave, whose songs dost thou in thine
abundance now inspire,
Thou whose hymns help to win the kine ?

DECADE IV.

Agni.

Sing to your Agni with each song, at every sacrifice
for strength.

Come, let us praise the wise and everlasting God
even as well-beloved friend.

- 2 Agni, protect thou us by one, protect us by the
second song,

Protect us by three hymns, O Lord of power and
might, bright God, by four hymns guard us well !

- 3 O Agni with thy lofty beams, with thy pure brilli-
ancy, O God,

Kindled, most youthful one ! by Bharadvāja's hand,
shine on us richly, holy Lord !

14 Rigveda VIII 73 7. Ascribed to Usanā, Śavya Lord
of the brave : *satpate* : The Rigveda has *dampete*, 'lord of
the house' : it also reads *parinaso* instead of *parinasi*. The
third Pāda, or second line, is translated differently by Steven-
son : 'his, whose voice is employed in praising thee during
this moon plant sacrifice.'

The metre is Brihatī, consisting of two Pādas or divisions of
eight syllables each in the first line, and two of twelve and
eight syllables respectively in the second line.

1 Rigveda VI. 48. 1. Ascribed in the Rigveda Index to
Samyū, but in Sāyana's Commentary on the Sāmaveda to
Bharadvāja *Let us praise* : it seems necessary to take the
singular verb with the plural pronoun.

2 Rigveda VIII 49. 9 Ascribed to Bhārga, son of Prāgā-
thā *By four hymns* : according to Sāyana the four Vedas
are meant ; but the text has only *chataśribhiḥ*, by four, and
the reference may be to the four quarters of the heavens.

3 Rigveda VI. 48. 7. Ascribed to Samyū (see note on
stanza 1), but in Sāyana's Commentary on the Sāmaveda attri-
buted to Trinapāni. The reading of the Rigveda is *revan nah,
sukra didhi dyumāt, pūvaka didhi* : 'Shine on us, O bright
God, with wealth, shine Purifier ! splendidly'

4 O Agni who art worshipped well, dear let our princes
be to thee,

Our wealthy patrons who are governors of men, who
part, as gifts the stall of kine !

5 Agni, praise-singer ! Lord of men, God ! burning up
the Rākshasas,

Mighty art thou, the ever-present, household-lord !
A home-friend and guardian from the sky.

6 Immortal Jātavedas, thou bright-hued, refulgent gift
of Dawn,

Agni, this day to him who pays oblations bring the
Gods who waken with the morn !

7 Wonderful, with thy favouring help, send us thy
bounties, gracious Lord.

Thou art the charioteer, Agni, of earthly wealth ;
find rest and safety for our seed !

8 Famed art thou, Agni, far and wide, preserver,
righteous, and a Sage.

The holy singers, O enkindled radiant one, ordainers,
call on thee to come.

9 O holy Agni, give us wealth famed among men and
strengthening life !

4 Rigveda. VII. 16. 7. Ascribed to Vasisbtha. *Princes : surayah* : wealthy men who institute sacrifices, defray the charges, and reward the officiating priests with gifts of gold, robes, horses, and cattle

5 Rigveda VIII. 49. 19. Ascribed to Bharga (see note on 2), but in the Commentary on the Sāmaveda to Bharadvāja. *Rākshasas* : fiends or ogres, who wander about, especially at night, disturbing sacrifices and pious men; and showing general hostility to the human race.

6 Rigveda I. 44. 1. Ascribed to Praskanva. *Jātavedas* : the wise or omniscient ; a frequently-occurring appellative of Agni. *Gift of Dawn* : freshly kindled and given to men at break of day.

7 Rigveda VI. 48. 9. See note on stanza 3. *The charioteer* : the forwarder.

8 Rigveda VIII. 49. 5. See note on stanza 2. *Ordainers* : arrangers of the sacrifice.

4 Chief Priest is Agni at the laud, as stones and grass at sacrifice.

Gods ! Maruts ! Brahmanāspati ! I crave with song the help that is most excellent.

5 Pray Agni of the piercing flame, with sacred songs, to be our help ;

For wealth, famed Agni, Purumīlha and ye men !
He is Suditi's sure defence.

6 Hear, Agni who hast ears to hear, with all thy train of escort Gods !

With those who come at dawn let Mitra, Aryaman sit on the grass at sacrifice.

7 Agni of Divodāsa, God, comes forth like Indra in his might.

Rapidly hath he moved along his mother earth : he stands in high heaven's dwelling-place.

4 Rigveda VIII. 27. 1. Ascribed to Manu Vaivasvata Chief Priest : *Purohitaḥ* : or, set in front. *At the laud* ; in the *Uktha*, a service in which certain laudatory verses are recited. *Stones and grass* : stones for crushing the stalks of the Soma plant and expressing the juice; and *Kusa* grass trimmed and strewn for the Gods to sit upon. In the Rigveda, the words Maruts, and Brahmanāspati, and Gods are in the accusative case : 'With song I seek Maruts and Brahmanāspati, Gods, for help much to be desired.' *Brahmanāspati* : Lord of Prayer, is an impersonation of the power of devotion. See Rigveda, Vol. I., Index.

5 Rigveda VIII. 60. 14 Ascribed to Suditi and Purumīlha, or to Suditi Purumīlha *He* : Agni. The Rigveda reads *Agnim* instead of *Agnih*. 'Agni, to light our dwelling well,' according to Professor Ludwig's interpretation.

6 Rigveda I. 14. 13. Ascribed to Praskanva. *With those who come at dawn* : *prātaryāvadbhiḥ* : the Rigveda reads *prātaryāvānah*, agreeing with Mitra, Aryaman, and Varuna understood.

7 Rigveda VIII. 92. 2. See note to stanza 3. *Agni of Divodāsa* : Agni whom the liberal prince Divodāsa or Atithigva especially worshipped and claimed as his tutelary god. Instead of *deva indro na*, God, like Indra, the Rigveda reads *devān āchakṣha na*, as it were towards the Gods. The stanza is obscure.

- 2 Let Brahmanaspati come forth, let Sūnṛitā the Goddess come,
And Gods bring to our rite which yields a fivefold gift the hero, lover of mankind !
- 3 Stand up erect to lend us aid, stand up like Savitar the God,
Erect as strength-bestower when we call on thee-with priests who balm our offerings !
- 4 The man who bringeth gifts to thee, bright God who fain wouldst lead to wealth,
Winneth himself a brave son, Agni ! skilled in lauds, one prospering in a thousand ways.
- 5 With hymns and holy eulogies we supplicate your Agni, Lord
Of many families who duly serve the Gods, yea, him whom others too inflame.
6. This Agni is the Lord of great prosperity and hero strength,
Of wealth with noble offspring and with store of kine, the Lord of battles with the foe.

2 Rigveda I. 40. 3. Ascribed to Kanva. *Brahmanaspati*: the Lord of Prayer. *Sūnṛitā* the Goddess of true and pleasant speech. *Fivefold gift*: oblations of grain, gruel, curdled milk, rice-cake, and curds, *The hero*: Agni

3 Rigveda I, 36 13. Ascribed to Kanva. *Stand up erect*: Agni, as erect, is identified by Sāyana with the *yūpa* or sacrificial post to which the victims at an animal sacrifice were tied. Accordingly he takes *anjibhih* to mean with unguents' wherewith the post was anointed. 'By our oblation-bearing priests.'—Stevenson *Like Savitar*: Savitar is the Sun, sometimes identified with, and sometimes distinguished from, Sūrya.

4 Rigveda VIII. 92 4. Ascribed to Sobhari or Saubhari. The reading of the Rigveda differs: 'The man whom thou wouldst lead to wealth.'

5 Rigveda I. 36. 1. Ascribed to Kanva. The Rigveda has *ilate*, 'praise,' or 'worship,' instead of *indhate*, 'kindle' or 'inflame.'

6 Rigveda III, 16. 1. Ascribed to Utkila or Atkila.

- 7 Thou, Agni, art the homestead's Lord, our Hotar-priest at sacrifice.
 Lord of all boons, thou art the Potar, passing wise.
 Pay worship, and enjoy the good!
 8 We as thy friends have chosen thee, mortals a God,
 to be our help,
 The Waters' Child, the bl-ssed, the most mighty one,
 swift conqueror, and without a peer.

DECADE II.

Agni.

- PRESENT oblations, make him splendid: set ye as
 Hotar in his place the Home's Lord, worshipped
 With gifts and homage where they pour libations!
 Honour him meet for reverence in our houses.
 2 V rily wondrous is the tender youngling's growth
 who never draweth nigh to drink his mothers' milk.
 As soon as she who hath no udder bore him, he, faring
 on his great errand, suddenly grew strong.

7 Rigveda VII. 16. 5. Ascribed to Vasishṭha *Potar*: the Cleanser or Purifier: one of the sixteen officiating priests, all of whose functions are concentrated in Agni.

8 Rigveda III 9. 1 Ascribed to Viśvamitra. *The Waters' Child*: Apāmnāpāt, Offspring of the Waters, is a name of Agni as born in the form of lightning from the watery clouds of the aerial ocean or firmament. *Most mighty*: the Rigveda has *sudiditim*, resplendent.

The metre in stanzas 2 and 4 is Jagatī—consisting of forty-eight syllables arranged in four Pādas of twelve syllables each, two Pādas forming a line or hemistich—, in stanza 10 Vīraj—a shortened form of Trisṭup, and in the rest trisṭup, consisting of four Pādas of eleven syllables each, two Pādas forming a line.

1 This stanza is not found in the Rigveda. *The Home's Lord*: *grihapati*, Lord of the House, Home, or Homestead, is a common name of Agni. *Where they pour libations*: of *ghṛitam* or clarified butter on Agni or the sacrificial fire.

2 Rigveda X 115. 1. Ascribed to Upastuta. *The tender youngling* is Agni *his mothers* are the two fire-sticks, the lower of which, in which the sparks are produced by friction, *she who hath no udder*. *His great errand*: as messenger and mediator between men and Gods.

- 3 Here is one light for thee, another yonder : Enter the third and be therewith united,
Beautiful be thy union with the body, beloved in the God's sublimest birthplace !
- 4 For Jâtâvedas, worthy of our praise, will we frame with our mind this eulogy as 'twere a car ;
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm !
- 5 Agni Vaisvânara, born in course of Order, the messenger of earth, the head of heaven,
The Sage, the sovran, gust of men, our vessel fit for their mouth, the Gods have generated.
- 6 Even as the waters from the mountain ridges, so sprang the Gods, through lauds, from thee, O Agni.
To thee speed hymns and eulogies, as horses haste, bearing him who loves the song, to battle.

3 Rigveda X. 56. 1. Ascribed to Bṛhaduktha. The stanza in the R̥gveda is the beginning of a funeral hymn in which the Rishi bids the deceased man unite himself with the beams of the heavenly light, *one light* being the fire of the funeral pile, *another*, in the firmament, and *the third* the light in the highest region above the firmament. Here, as applied to Agni, the three lights are said by Sâyaṇa to be those of lightning, the Sun, and earthly fire. In the original hymn, *the body* means a new body after cremation ; but here the Sun appears to be intended. The reading of the Rigveda in the second line differs slightly from that of the Sāmaveda, *samvesanaḥ* instead of *samvesūne*.

4 Rigveda I. 94. 1. Ascribed to Kutsa. *Jâtavedas* : Agni, the wise or omniscient God. *As 'twere a car* : as a carpenter constructs a car or wain, the hymn also being a chariot which travels to the Gods.

5 Rigveda VI. 7. 1. Ascribed to Bharadvâja. *Vaisranara* : common to, dear to, or dwelling with, all Âryan men. *In course of Order* : in accordance with *ṛitam*, the eternal law which Gods and men obey and by which the whole universe is regulated. *Our vessel fit for their mouth* : the Gods receive oblations through Agni who is called their mouth. *The Gods have generated* : 'First the Gods brought the hymnal into being ; then they engendered Agni, then oblation'—Rigveda X. 88. 8.

6 Rigveda VI. 24. 6. Ascribed to Bharadvâja. There are several variations in the verse of the Rigveda, which is addressed to Indra.—

- 7 Win, to protect you, Rudra, lord of worship, priest
of both worlds, effectual sacrificer,
Agni, invested with his golden colours, before the
thunder strike and lay you senseless !
8. The King whose face is decked with oil is kindled
with homag offered by his faithful servant.
The men, the priests adore him with oblations. Agni
hath shone forth at the flush of morning.
- 9 Agni advanceth with his lofty banner : through earth
and heaven the Bull hath loudly bellowed.
He hath come nigh from the sky's farthest limit : the
Steer hath waxen in the waters' bosom.
- 10 From the two fire-sticks have the men engendered
with thoughts, urged by the hand, the g'orious Agni,
Far-seen, with pointed flame, Lord of the Homestead.

'By song and sacrifice men brought the waters from thee, as from a mountain's ridge, O Indra. Urging thy might, with these fair lands they seek thee, O theme of song, as horses rush to battle.' *So sprang the Gods..... from thee* : 'Father of Gods and yet their son wast thou.'—Rigveda I 69. 1. *Bearing the lover of the song* : carrying Indra. According to Benfey 'bearing songs of praise.'

7 Rigveda IV. 3. 1. Ascribed to Vâmadeva. *Rudra* : the bright red God, Agni. *Before the thunder strike* : Professor Ludwig, in his Commentary on verse in the Rigveda, refers to Athravaveda XII. 2, 9, where Agni Kravyâd, or Agni in his most terrific form, is spoken of as the God of Death who stupefies men with his thunderbolt.

8 Rigveda VII. 8. 1. Ascribed to Vasishtha. *Offered by his faithful servant* : I follow the reading of the Rigveda *samarya*, instead of *samaryo*. *At the flush of morning* : the sacrificial fire being kindled at break of day.

9 Rigveda X. 8. 1. Ascribed to Trisîrâs. *The Bull* : Agni, so called on account of his strength, impetuosity, and the noise of his flames. *In the waters' bosom* : in the firmament.

10 Rigveda VII. 1. 1. Ascribed to Vasishtha. *With thoughts* : with religious attention and devotional thoughts. According to Sâyana *didhitibhih* signifies 'with fingers,' this meaning being attributed to the word, without any philological grounds, from its use in this and similar passages. *Urged by the hand* : *hastachyutam* : The Rigveda has *hastachyuti*, the noun of action with the sense of the instrumental case, 'with the hands' swift movement.'

DECADE III.

Agni.

AGNI is awakened by the people's fuel to meet the Dawn who cometh like a milch cow.

Like young trees shooting up on high their branches, his flames are mounting to the vault of heaven.

2 Set forth the gleaming one, the song-inspirer, not foolish with the foolish, fort-destroyer,

Who leadeth with his hymns to thought of conquest, gold-bearded, richly splendid with his armour.

3 Thou art like heaven : one form is bright, one holy, like Day and Night dissimilar in colour.

All magic powers thou aidest, self dependent !

Auspicious be thy bounty here, O Pūshan !

4 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels !

To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward !

The metre is *Tushtup*.

1 Rīgveda V 1. 1 Ascribed to Budha and Gavishṭhira. The second line is difficult :—'and then his irradiations proceed aloft to the heavens, like the flocks of moving birds.'—Stevenson. 'Like birds (?) flying up to a branch, the flames of Agni went up to heaven ; (or like strong men reaching up to).'—Max Müller.

2 Rīgveda X. 46. 5 Ascribed to Vatsapri. There are many variations in the Rīgveda stanza :—'The foolish [that is, human] priests weak and foolish in comparison with the wise Agni brought the ne'er-bewildered forward, great, victor, song-inspirer, fort-destroyer. Leading the youth gold bearded, like a courser gleaming with wealth, they turned their hymn to profit.' See Prof Ludwig's interpretation of the Sāmaveda text in his Commentary on the Rīgveda stanza.

3 Rīgveda VI. 58. 1, Ascribed to Bharadvāja. *Holy : yajataṁ* : apparently a euphemism for 'dark' Pūshan in the original hymn is regarded as the Sun, present by day and even in his absence regulating the night also. *Magic powers* : of the Gods.

4 Rīgveda III. 1. 23. Ascribed to Viśvāmītra.

- 5 Stablished to fill the juice with vital vigour, giver
of wealth, guard of his servant's body,
The great Priest, born, who knows the clouds, abider
with men, is seated in the waters' eddy.
- 6 Let the song, honouring the best, with longing
honour the Asura's most famous sovran,
The deeds of him the mighty, deeds like Indra's, the
manly one in whom the folk must triumph !
- 7 In the two kindling-blocks lies Jâtavedas like the
well-cherished germ in pregnant women,—
Agni who day by day must be entreated by men who
watch provided with oblations.
- 8 Agni, from days of old thou slayest demons : never
shall Râkshasas in fight o'ercome thee.
Burn up the foolish ones, raw flesh devourers : let
none of them escape thine heavenly arrow !

5 Rigveda X. 46. 1. Ascribed to Vatsapri. *To fill the juice* : of the Soma plant. The Rigveda reads *sa te* instead of *sute* :—'to lend thee vital vigour.' *Who knows the clouds* : from which he (Agni) comes in the form of lightning. *In the waters' eddy* : where the waters of the firmament separate and descend.

6 Rigveda VII. 6. 1. Ascribed to Vasishṭha. The stanza in the Rigveda has important variations :—'Praise of the Asura, high imperial ruler, the manly one in whom the folk must triumph—I laud his deeds who is as strong as Indra, and lauding celebrate the fort-destroyer.' In the Rigveda, *the Asura*, the great superhuman and immortal being, is Agni, but in this stanza of the Sâmaveda Dyaus or Heaven appears to be intended. *The song : gîh* : this is not in the text, but must be understood. I follow the interpretation given in his Commentary on the Rigveda by Prof. Ludwig.

7 Rigveda III. 29. 2. Ascribed to Viśvâmitra. The variations are unimportant.

8 Rigveda X. 87. 19. Ascribed to Pâyu. *Demons : yâtudhônân* :

Râkshasas, or somewhat similar evil spirits, 'Yâtudhâna giants.'—Stevenson.

DECADE IV.

Agni.

BRING us most mighty splendour thou, Agni, resist-
less on thy way !

Prepare for us the path that leads to glorious opu-
lence and strength !

2 May the brave man, if full of zeal he serve and kindle
Agni's flame,

Duly presenting sacred gifts, enjoy the Gods' protect-
ing help.

3 Thy bright smoke lifts itself aloft, and far-extended
shines in heaven,

For, Purifier ! like the Sun thou beamest with thy
radiant glow.

4 Thou, Agni, even as Mitra, hast a princely glory of
thine own.

Bright, active God, thou makest fame increase like
means of nourishment.

5 At dawn let Agni, much-beloved, guest of the house,
be glorified,

In whom, the everlasting one, all mortals make their
offerings blaze.

6 Most moving song be Agni's : shine on high, O rich
in radiant light !

Like the chief consort of a King riches and strength
proceed from thee.

The metre is Anushtub, consisting of four octosyllabic
Pādas or divisions.

1 R̥igveda V. 10. 1. Ascribed to Gaya. The R̥igveda
verse varies slightly :—'With overflowing store of wealth
prepare for us a path to strength.'

2 This stanza is not found in the R̥igveda. The R̥ishi is
Vāmadeva.

3 R̥igveda VI. 2 6. Ascribed to Bharadvāja.

4 R̥igveda VI. 2 1.

5 R̥igveda V. 18. 1. Ascribed to Dvita. 'Immortal who
delights in all oblations brought by mortal men.'

6 R̥igveda V. 25. 7. Ascribed to the Vāsūyus, of the race
of Atri. *Like the chief consort of a King* : as the chief queen
proceeds from her home in royal state.

- 7 Exerting all our strength with thoughts of power we glorify in speech
Agni your dear familiar friend, the darling guest in every house.
- 8 His beam hath lofty power of life : sing praise to Agni, to the God.
Whom men have set in foremost place, like Mitra for their eulogy !
- 9 To noblest Agni, friend of man, chief Vṛitra slayer, have we come—
Who with Śrutarvaṇ, Riksha's son, in lofty presence is inflamed.
- 10 Born as the loftiest Law commands, comrade of those who grew with him,
Agni, the sire of Kaśyapa by faith, the mother, Manu, Sage.

DECADE V.

Agni.

We in King Soma place our trust, in Agni, and in Varuṇa,

7 Rigveda VIII. 63. 1. Ascribed to Gopavana. I follow Prof. Ludwig in his interpretation of this stanza, the construction of which is difficult.

8 Rigveda V. 16. 1. Ascribed to Pūru. *Mitra* : the Friend ; an Āditya or son of Aditi, generally associated with Varuṇa and regarded as a form of the Sun *For their eulogy* : 'with their eulogies.'—Rigveda.

9 Rigveda VIII. 63. 4. Ascribed to Gopavana. In the Rigveda the second line varies :—'Him in whose presence Riksha's son, mighty Śrutarvan, waxes great'

10 This stanza is not found in the Rigveda. *Those who grew with him* : his own flames. *Kaśyapa* : a celebrated Rishi of ancient time. *By faith* : I follow Prof. Ludwig in taking *śraddhā* as an instrumental case 'He, too, is the father of Kaśyapa, the all faithful, the mother of the human race, the supreme law-giver, the all wise.'—Stevenson.

The metre is Anushtub as in Decade IV.

1 Rigveda X. 141. 3 Ascribed to Agni Tāpasa in the Rigveda Index, but to Vāmadeva by Śāyana in his Commentary. There are variations in the Rigveda verse :—'We call King Soma to our aid, and Agni with our songs and hymns,

- The Āditya, Viṣṇu, Sūrya, and the Brahman-priest
Bṛhaspati
- 2 Hence have these wen gone up on high and mounted
to the heights of heaven :
On ! conquer on the path by which Angirasa-travelled
to the skies !
- 3 That thou mayst send us ample wealth, O Agni, we
will kindle thee :
- So, for the great oblation, Steer, pray Heaven and
Earth to come to us !
- 4 He runs when one calls after him, This is the prayer
of him who prays.
He holds all knowledge in his grasp even as the
felly rounds the wheel.
- 5 Shoot forth, O Agni, with thy flame ; demolish them
on every side !
Break down the Yātudhāna's strength, the vigour of
the Rākshasa !

The Ādityas, etc.' *The Āditya* : or son of Aditi, is especially Varuna. *Brahman-priest* : Bṛhaspati is regarded as the type of the sacerdotal order and High Priest of the Gods.

2 Stanzas 2 and 3 are not found in the Rigveda. Stanza 2 has no apparent connexion either with the preceding or the succeeding verse. *Angirasa* : the Angirasa or children of Angira appear to have been regarded as a race of higher beings between Gods and men, the typical first sacrificers whose ritual is the pattern which later priests must follow.

3 *Steer* : strong and impetuous Agni. According to Sāyana, 'rainer of blessings.'

4 Rigveda II. 5. 3. Ascribed to Somāhuti, or to Gṛtsamada. It is difficult to make sense of the first line in either Veda. 'What my soul utters, Agni lays to heart ; he knows where sacrificial viands are served up'—Stevenson.

5. Rigveda X. 87. 25. Ascribed to Pānu.

6 Worship the Vasus, Agni ! here, the Rudras and
 Adityas, all
 Who know fair sacrifices, sprung from Manu, scat-
 tering blessings down !

6 R̥igveda I. 45 1. Ascribed to Praskanya. *The Vasus* : as a class of Gods, eight in number, were at first personifications of natural phenomena. *The Rudras* : a class of eleven Gods originally the Maruts or Gods of wind and storm. *The Adityas* : Gods of celestial light, regarded in later times as twelve Sun gods. See R̥igveda, Vol. I. pp. 23, 24. *Sprung from Manu* : Manu appears here as Prajâpati, the progenitor of Gods as well as men. *Scattering blessings* : literally, sprinkling *ghṛita*, butter or fatness, a figurative expression for prosperity and good gifts. 'The givers of rain.'—Stevenson.

BOOK II.

CHAPTER I

DECADE I.

Agni.

- AGNI, thy faithful servant I call upon thee with
many a gift,
As in the keeping of the great inciting God.
- 2 To Agni, to the Hotar-priest offer your best, your
lofty speech,
To him ordainer-like who bears the light of songs.
- 3 O Agni, thou who art the lord of wealth in kine,
thou Son of Strength,
Bestow on us, O Jâtavedas, high renown !
- 4 Most skilled in sacrifice, bring the Gods, O Agni,
to the pious man :
A joyful Priest, thy splendour drives our foes afar !
- 5 Taught by seven mothers at his birth was he, for
glory of the wise.
He, firm and sure, hath set his mind on glorious
wealth.

The metre is Ushnih, consisting of two Pâdas or divisions of eight syllables each and one Pâda of twelve syllables.

1 Rîgveda I. 150. 1. Ascribed to Dirghatamas.

2 Rîgveda III. 10. 5. Ascribed to Vîsvâmitra. *Bears the light of songs* : brightens and inspires our hymns.

3 Rîgveda I. 79. 4. Ascribed to Gotama or Gautama.

4 Rîgveda III. 10. 7. Ascribed to Vîsvâmitra.

5 Rîgveda IX. 102. 4. Ascribed to Trita Āptya. Soma is the deity or deified object of the verse in the Rîgveda, and there are variations in the text. The *seven mothers* : are said by Sâyana to mean the seven metres, or seven offerings, or kinds of sacrifice. The seven celestial rivers are probably intended.

- 6 And in the day our prayer is this : May Aditi come
nigh to help,
With loving-kindness bring us weal and chase our foes !
- 7 Worship thou Jâtavedas, pray to him who willingly
accepts,
Whose smoke wanders at will, and none may grasp
his flame !
- 8 No mortal man can e'er prevail by arts of magic
over him
Who hath served Agni well, the oblation-giving God.
- 9 Agni, drive thou the wicked foe, the evil-hearted
thief away,
Far, far, Lord of the brave ! and give us easy paths !
- 10 O hero Agni, Lord of men, on hearing this new
land of mine,
Burn down the Râkshasas, enchanters, with thy flame !

DECADE II.

Agni.

SING forth to him the holy, most munificent, sublime
with his refulgent glow,

To Agni, ye Upastutas !

6 Rîgveda VIII. 18. 7. Ascribed to Irimbîṭhi, or Irimiṭhi.
Aditi. the Infinite, or Infinity, personified and regarded as the
mother of Gods. Vide M. Muller, *Vedic Hymns* : Part I. pp 241
seqq., for an exhaustive account of Aditi.

7 Rîgveda VIII. 23. 1. Ascribed to Viṣvamanas.

8 Rîgveda VIII. 23. 15. *The oblation-bearing God* : *havyadātaye* : literally, 'the oblation-giver.' The Rîgveda has the
easier reading *havyadūtibhih*, 'with sacrificial gifts.'

9 Rîgveda VI. 51. 13. Ascribed to Rîjîsvan.

10 Rîgveda VIII. 23. 14. Ascribed to Viṣvamanas, who is
the Rishi of stanza 8 also.

The metre is Kakup, consisting of three Pâdas (8+12+8
syllables) in stanzas 1—7, and Ushnih (8+8+12) in stanza 8.

1 Rîgveda VIII. 92. 8. Ascribed to Sobhari or Saubhari.
Upastutas : singers so named after the Rishi Upastuta.

- 2 Agni, he conquers by thine aid that brings him store
of valiant sons and does great deeds,
Whose bond of friendship is thy choice.
- 3 Sing praise to him the Lord of light ! The Gods have
made the God to be their messenger,
To bear oblation to the Gods.
- 4 Anger not him who is our guest ! He is the bright God
Agni, praised by many a man,
Good Hotar, skilled in sacrifice.
- 5 May Agni, worshipped, bring us bliss : may the gift,
blessed one ! and sacrifice bring bliss,
Yea, may your eulogies bring bliss !
- 6 Thee have we chosen skilfullest in sacrifice, immortal
Priest among the Gods,
Wise finisher of this holy rite.
- 7 Bring us that splendour, Agni, which may overcome
each greedy fiend in our abode,
And the malicious wrath of men !
- 8 Soon as the eager Lord of men is friendly unto Manu's
race,
Agni averteth from us all the Rākshasas.

DECADE III.

Indra.

SING this, beside the flowing juice, to him your hero,
much-invoked,
To please him as a mighty Bull !

2 Rigveda VIII 19 30. Sobhari, or Saubhari is the Rishi
of all the stanzas with exception of the last.

3 Rigveda VII 19 1. *To bear : thou bearest :*—Benfey.

4 Rigveda VIII 92 12. *Let not our guest be wroth with us.*

5 Rigveda VIII 19 19.

6 Rigveda VIII 19 3.

7 Rigveda VIII 19 15. *'The wrath of evil hearted folk'*

8 Rigveda VIII 23 13. Ascribed to Visvamanas. *Manu's
race : all Aryan men.*

The metre is Gāyatri.

1. Rigveda VI 45 22 Ascribed to Samyu in the
Rigveda index, but in Sāyana's Commentary, to Bharadvāja.
Beside the flowing juice : sute sachā : when the Soma juice has
been expressed for libation.

2 O Satakratu Indra, now rejoice with that carouse of
thine

Which is most glorious of all !

3 Ye cows, protect the fount :— the two mighty ones
bless the sacrifice,

The handles twain are wrought of gold.

4 Sing praises that the horse may come ; sing, Sṛuta-
kaksha, that the cow

May come, that Indra's might may come !

5 We make this Indra very strong to strike the mighty
Vṛitra dead :

A vigorous hero shall he be.

2 Rigveda VIII. 81. 16. Ascribed to Sṛutakaksha or Sukaksha. *Satakratu*: a name of Indra signifying possessor of a hundred or many powers or wise designs. According to Sāyana, the word means connected with many acts or religious rites either as their performer or their object. *Carouse*: made: the word thus rendered, is the rapture, transport, delight, or wild joy produced by drinking the exhilarating juice of the Soma plant. *Most glorious*: causing Indra to bestow most splendid gifts upon his worshippers.

3 Rigveda VIII. 61. 12. Ascribed to Haryata. *The fount*: said to mean the *gharma* or *mahāvātra*, a pitcher or caldron used for heating milk, etc., for offerings in the Pravargya ceremony. *Ye cows*: whose milk is to be used for sacrificial purposes. *The two mighty ones*: Heaven and Earth. *Bless the sacrifice*: the translation is conjectural, as the meaning of *rapsudā* is unknown. *The handles*: apparently of the *mahāvātra* or caldron.

4 Rigveda VIII. 81. 25. Ascribed to Sṛutakaksha. 'Now Sṛutakaksha sings his song that cattle and the steed may come. *Indra's might*: or Indra's self.

5 Rigveda VIII. 82. 7. Ascribed to Sukaksha, and to Sṛutakaksha. *Vṛitra*: for Indra's battles with Vṛitra and his allies, the demons of drought who obstruct the fall of the seasonable rain, see Rigveda I. 32 and other Hymns addressed to Indra. *A vigorous hero*: or, a strong bull.

6 Based upon strength and victory and power, O Indra,
is thy birth :

Thou, mighty one ! art strong indeed.

7 The sacrifice made Indra great when he unrolled the
earth, and made

Himself a diadem in heaven.

8 If I, O Indra, were, like thee, the single ruler over
wealth

My worshipper should be rich in kine.

9 Pressers, blend Soma juice expressed : for him, each
draught most excellent, for him

The brave, the hero, for his joy.

10 Here is the Soma juice expressed : O Vasu, drink
till thou art full :

Undaunted God, we give it thee !

DECADE IV.

Indra.

SURYA, thou mountest up to meet the hero famous
for his wealth,

Who hurls the bolt and works for man.

6 R̥gveda X. 153. 2. Ascribed to Indra's Mothers, the Con-
sorts of the Gods.

7 R̥gveda VIII 14. 5. Ascribed to Goshûktin and Asvasûk-
tin.

8 R̥gveda VIII. 14. 1.

9 R̥gveda VIII. 2. 25. Ascribed to Medhâtithi and Priyame-
dhas, or to the former alone.

10 R̥gveda VIII 2. 1. O Vasu : or, O bright, or good Lord,
'Possessor of wealth.' — Stevenson.

The metre is Gâyatri.

1 R̥gveda VIII. 82. 1. Ascribed to Sukaksha, Surya : the
Sun or its deity *The hero* : Indra, the God who reigns over the
intermediate region or atmosphere, the favourite national deity
of the Āryan Indians in the Vedic age.

- 2 Whatever, Vṛitra-slayer ! thou, Sūryā, hast risen upon to-day,
That, Indra, all is in thy power.
- 3 That Indra is our youthful friend, who with his trusty guidance led
Turvaṣa, Yadu from afar,
- 4 O India, let not ill designs surround us in the sunbeams' light :
This may we gain with thee for friend !
- 5 Indra, bring wealth that gives delight, the victor's ever-conquering wealth,
Most excellent, to be our aid !
- 6 In mighty battle we invoke Indra, Indra in lesser fight,
The friend who bends his bolt at fiends.
- 7 In battle of a thousand arms, Indra drank Kadīū's Soma juice :
There he displayed his manly might.

2 R̥gveda VIII. 82. 4. *Vṛitra slayer* : or 'slayer of our enemies, the Sun god being associated with Indra in his victories over the foes of the Āryans.

3 R̥gveda VI. 45. 1. Ascribed to Śamyu, but in Sāyana's Commentary on the Sāmaveda to Bharadvāja *Youthful* : ever young and powerful. *Turvaṣa, Yadu* : frequently mentioned together in the R̥gveda as eponyms of two of the five Āryan tribes. Some expedition against a distant king appears to be referred to.

4 R̥gveda VIII. 81. 31. Ascribed to Śrutakakṣha or Sukakṣha. *In the sunbeams' light* : as Indra stands in the closest relationship to the Sun — Ludwig

5 R̥gveda I. 8. 1. Ascribed to Madhuchēhandas.

6 R̥gveda I. 7. 5. Ascribed to Madhuchēhandas. *At fiends* : at Vṛitras the demons of drought, or in general at the enemies of the Āryans.

7 R̥gveda VIII. 45. 26. The Rishi is Trisūkā. *In battle of a thousand arms* : according to Sāyana, 'in the sacrifice conducted by a thousand performers.' In the full assembly'—Stevenson *Kadīū's soma juice* : the meaning is somewhat uncertain Kadīū was celebrated in later times as a daughter of Dakṣha and mother of the Nāgas or serpent race Sāyana in his Commentary on the R̥gveda stanza explains *kadīuvah* by, of a Rishi named Kadru. The St. Petersburg Lexicon takes it to mean, from a *kadru* or soma vessel,

8 Faithful to thee, we sing aloud, heroic Indra, songs to thee :

Mark, O good Lord, this act of ours !

9 Hitherward ! they who light the flame and straight-way trim the sacred grass,

Whose friend is India ever young.

10 Drive all our enemies away, smite down the foes who press around,

And bring the wealth for which we long !

DECADE V. Indra and others.

I HEAR, as though 'twere close at hand, the cracking of the whips they hold :

They gather splendour on their way.

2 Indra, these friends of ours, supplied with Soma, wait and look to thee

As men with fodder to the herd.

3 Before his hot displeasure all the people, all the men bow down,

As rivers bow them to the sea.

4 We choose unto ourselves that high protection of the mighty Gods,

That it may help and succour us.

8 Rigveda VII. 31. 4. Ascribed to Vasishṭha.

9 Rigveda VIII. 45. 1. Ascribed to Trisoka.

10 Rigveda VIII. 45. 40.

The metre is Gāyatrī

1 Rigveda I. 37. 3. Ascribed to Kṛṇva. The Maruts are the deities of the stanza. *The whips*: with which the Storm-gods lash the earth.

2 Rigveda VIII. 45. 16. Ascribed to Trisoka. Indra is the deity of this and of the following stanza.

3 Rigveda VIII. 3. 4. Ascribed to Vātsa.

4 Rigveda VIII. 72. 1. Ascribed to Kusidin. The deities are the Visvedevāḥ, the All-gods or Universal Gods.

5 O Brahmanaspati, make thou Kakshivân Ausija a loud

Chanter of flowing Soma juice !

6 Much honoured with libations may the Vritra-slayer watch for us :

May Sakra listen to our prayer !

7 Send us this day, God Savitar, prosperity with progeny :

Drive thou the evil dream away !

8 Where is that ever-youthful Steer, strong-necked and never yet bent down ?

What Brahman ministers to him ?

9 There where the mountains downward slope, there at the meeting of the streams

The Sage was manifest by song.

5 Rigveda I. 18. 1. Ascribed to Medhâtithi The deity is Brahmanaspati. The Rigveda reading is *somānam* instead *somānām* :—‘O Brahmanaspati, make thou the Soma-presser loud of voice. Even Kakshivân Ausija’ *Kakshivân*, called Ausija or son of Usij, was a renowned Rishi of the family of Pajra, and the Seer of several hymns of the Rigveda. The reading of the text is difficult, and the exact interpretation is uncertain.—‘O (lord of food) Brahmanaspati, do thou for me, the chanter of the moon-plant banquet, as thou didst for Kakshivân, the son of Usija.’—Stevenson.

6 Rigveda VIII 82. 18. Ascribed to Sukaksha The deity is Indra. *Sakra* : the mighty ; a common name of Indra.

7 Rigveda V. 82. 4. Ascribed to Syâvâsya, or, according to Sâyana’s Commentary on the Sâmaveda, to Sukaksha. The deity is Savitar, the Sun, the vivifier or generator of all natural productions.

8 Rigveda VIII. 63 7. Ascribed to Pragâtha. The deity is Indra *Brahman* : praying priest ; one of the four principal priests at a sacrifice.

9 Rigveda VIII. 6. 28 Ascribed to Vatsa The deity is Indra. *The Sage* : the wise Indra ‘Sâyana’s conclusion of the purport of the verse is that men ought to sacrifice in those places where *Indra* is said to be manifested’—Wilson.

- 10 Praise Indra whom our songs must laud, sole sovran
of mankind, the chief
Most liberal who controlleth men !

CHAPTER II

DECADE I Indra and others.

- INDRA whose jaws are strong hath drunk of worship-
ping Sudaksha's draught,
The Soma juice with barley brew.
2 O Lord of ample wealth, these songs of praise have
called aloud to thee,
Like milch-kine lowing to their calves !
3 Then straight they recognized the mystic name of the
creative Steer,
There in the mansion of the Moon.
4 When Indra, strongest hero, brought the streams, the
mighty waters down,
Pūshan was standing by his side.

10 Rigveda VIII. 16. 1. Ascribed to Irimbīthi The deity
is Indra.

The metre is Gâyatri.

1 Rigveda VIII 81 4. Ascribed to Srutakaksha or Suka-
ksha. The deity is Indra. *Whose jaws are strong : supri : 'Der
schone' The beautiful.*—Benfey.—*Whose features have a
divine gracefulness.*—Stevenson.

2 Rigveda VI. 45. 25. Ascribed to Samyu in the Rigveda
Index, but to Medhātithi in Sāyana's Commentary on the Sāma-
veda. The deity is Indra.

3 Rigveda I. 84. 15 Ascribed to Gotama or Gautama.
The deity is Indra. *The mystic name of the creative Steer
appears to be a forced expression for the Sun. The purport of
the verse may be that when, after the periodical rains, the
bright moonlight nights came, men recognized the fact that the
light was borrowed from the Sun.*

4 Rigveda VI. 57. 4. Ascribed to Bharadvāja. The deities
are Indra and Pūshan.

- 5 The Cow, the streaming mother of the liberal Maruts,
pours her milk,
Harnessed to draw their chariots on.
- 6 Come, Lord of rapturous joys, to our libation with
thy bay steeds, come
With bay steeds to the flowing juice !
- 7 Presented strengthening gifts have sent Indra away
at sacrifice,
With might, unto the cleansing bath.
- 8 I from my Father have received deep knowledge of
eternal Law :
I was born like unto the Sun.
- 9 With Indra splendid feasts be ours, rich in all streng-
thening things, wherewith,
Wealthy in food, we may rejoice !
- 10 Soma and Pûhan, kind to him who travels to the
Gods, provide
Dwellings all happy and secure.

5 Rigveda VIII 83 1. Ascribed to Vindu or Pûladaksha. The deities are the Maruts. *The Cow* : Pû-ni, said by Sâyana to mean, 'the many coloured earth,' but more probably, as Prof. Roth explains a personification of the speckled clouds.

6 Rigveda VIII. 82 31. Ascribed to Sukaksha. The deity is Indra. *Rapturous joys* : the exhilaration produced by drinking Soma juice.

7 Rigveda VIII 82. 23. *The cleansing bath* : the *avabhrittha* here, apparently, the bath or vessel in which the stalks of the Soma plant were rinsed and purified.

8 Rigveda VIII 6, 10. Ascribed to Vatsa. *My father* : Indra, the protector, of the truth or of the Right, according to Sâyana.

9 Rigveda I. 30 13. Ascribed to Sunahsepa.

10 This stanza ascribed to Sunahsepa or to Vâmadeva, is not found in the Rigveda, which contains only one Hymn (11, 49) addressed to Soma and Pûhan conjointly.

DECĀDE II.

Indra.

INVITE ye Indra with a song to drink your draught
of Soma juice

All-conquering Satakratu, most munificent of all who
live !

2 Sing ye a song, to make him glad, to Indra, Lord of
tawny steeds,

The Soma-drinker, O my friends !

3 This, even this, O Indra, we implore : as thy devoted
friends,

The *Kanvas* praise thee with their hymns !

4 For Indra, lover of carouse, loud be our songs
about the juice :

Let poets sing the song of praise.

5 Here, Indra, is thy Soma draught, made pure upon
the sacred grass :

Run hither, come and drink thereof !

6 As a good cow to him who milks, we call the doer
of good deeds

To our assistance day by day.

7 Hero, the Soma being shed, I pour the juice for
thee to drink :

Sate thee and finish thy carouse !

8 The Soma, Indra, which is shed in saucers and in
cups, for thee,

Drink thou, for thou art lord thereof !

The metre is Anushtub, consisting of four octosyllabic Pādas,
in stanza I, and Gâyatri in the rest.

1 Rîgveda VIII. 81. 1. Ascribed to Srutakaksha or Sukaksha.

2 Rîgveda VII. 31. 1 Ascribed to Vasishtha.

3 Rîgveda VIII. 2. 16. Ascribed to Medhâtithi of the family
of Kanva *Kanvas* : members of the same family as the Rishi of
the original hymn.

4 Rîgveda VIII. 81. 19.

5 Rîgveda VIII. 17. 11. Ascribed to Irimbithi or Irimithi.

6 Rîgveda I. 4. 1. Ascribed to Madhuchchhandas.

7 Rîgveda VIII. 45. 22. Ascribed to Trishoka.

8 Rîgveda VIII. 71. 7. Ascribed to Kusidin.

9 In every need, in every fray we call, as friends, to
succour us

Indra, the mightiest of all.

10 O come ye hither, sit ye down: to Indra sing ye forth
your song,

Companions, bringing hymns of praise !

DECADE III.

Indra.

So, Lord of affluent gifts, this juice hath been expres-
sed for thee with strength :

Drink of it, thou who lovest song !

2 Great is our Indra from of old ; greatness be his, the
Thunderer !

Wide as the heaven extends his might.

3 Indra, as one with mighty arm, gather for us with
thy right hand

Manifold and nutritious spoil !

4 Praise, even as he is known, with song Indra the
guardian of the kine,

The Son of Truth, Lord of the brave.

5 With what help will he come to us, wonderful, ever-
waxing friend ?

With what most mighty company ?

6 Thou speedest down to succour us this ever-conquering
God of yours,

Him who is drawn to all our songs.

9 Rigveda I 30. 7. Ascribed to Śunahṣepa.

10 Rigveda I. 5. 1. Ascribed to Madhuchchhandas.

The metre is Gâyatri.

1 Rigveda III. 51. 10. Ascribed to Viśvāmitra.

2 Rigveda I. 8. 5. Ascribed to Madhuchchhandas. The
Rigveda has *Parascha nu* instead of *purascha no* :—'Mighty
is Indra, yea, supreme.'

3 Rigveda VIII 70. 1. Ascribed to Kusidān.

4 Rigveda VIII. 58. 4. Ascribed to Priyamedha.

5 Rigveda IV. 31. 1. Ascribed to Vāmadeva.

6 Rigveda VIII. 81. 7. Ascribed to Śrutakaksha or Sukaksha.

7 To the assembly's wondrous Lord, the lovely friend
of Indra, I

Had prayed for wisdom and success.

8 May all thy paths beneath the sky whereby thou
speedest Vyaśva on,

Yea, let all spaces hear our voice !

9 Bring to us all things excellent, O Satakratu, food
and strength,

For, Indra, thou art kind to us !

10 Here is the Soma ready pressed : of this the Maruts,
yea, of this

Self-luminous the Aśvins drink.

DECADE IV. Indra and others.

Tossing about, the active ones came nigh to Indra at
his birth,

Winning themselves heroic might.

According to Sāyana's Commentary on the Rīgveda this stanza is addressed by the *yajamāna* or institutor of the sacrifice to the *stotar* or praising-priest, and he gives an imperative sense to the indicative, 'Thou speedest.'

7 Rīgveda I. 18. 6. Ascribed to Medhātithi. *The assembly's wondrous Lord* : Sadasaspati, the master or protector of the assembly of priests and worshippers, is a title of Agni who is the deity of the stanza.

8 Not found in the Rīgveda. Ascribed to Vāmadeva. *Vyaśva* : a famous Rishi.

9 Rīgveda VIII. 82. 28. Ascribed to Sukaksha

10 Rīgveda VIII. 83. 4. Ascribed to Vindu, or Pūṭadaksha, or Sukaksha. *Self-luminous* : 'the royal beverage.'—Steven-
son. *Aśvins* : two deities, the earliest bringers of light in the morning sky. See Rīgveda, General Index.

The metre is Gāyatrī.

I Rīgveda X. 153. 1. Ascribed to Indra's Mothers, the Consorts of the Gods. *The active ones* : the Water-goddesses, or the Consorts of the Gods may be meant.

- 2 Never, O Gods, do we offend, nor are we ever obstinate:
We walk as holy texts command.
- 3 Evening is come : sing loudly thou Atharvan's nobly
singing son :
Give praise to Savitar the God !
- 4 Now Morning with her earliest light shines forth, dear
daughter of the Sky :
High, Asvins, I extol your praise.
- 5 Armed with the bones of dead Dadhyach, Indra with
unresisted might
The nine-and-ninety Vritras slew.
- 6 Come, Indra, and delight thee with the juice at all our
Soma feasts,
Protector, mighty in thy strength !
- 7 O thou who slayest Vritras, come, O Indra, hither to
our side,
Mighty one, with thy mighty aids !
- 8 That might of his shone brightly forth when Indra
brought together, like
A skin, the worlds of heaven and earth.
- 9 This is thine own. Thou drawest near, as turns a
pigeon to his mate :
Thou carest, too, for this our prayer.

2 Rigveda X. 134. 7. Ascribed to Godhâ.

3 Not found in the Rigveda. Ascribed to Vâmadeva.

4 Rigveda I. 46. 1. Ascribed to Praskanva *Morning* :
Ushas or Dawn personified.

5 Rigveda I. 84. 13. Ascribed to Gotama. *Dadhyach* :
a Rishi, son of Atharvan. With his bones converted into a
thunderbolt Indra is said to have slain the host of Vritras or
demons who withheld the rain. See Rigveda, General Index.

6 Rigveda I. 9. 1. Ascribed to Madhuchchhandas.

7 Rigveda IV. 32. 1. Ascribed to Vâmadeva.

8 Rigveda VIII. 6. 5. Ascribed to Vatsa.

9 Rigveda I. 30. 4. Ascribed to Sunahsepa. *This is*
thine own : this libation of Soma juice is for thee. *Our prayer* :
without which the libation would not be acceptable

0 May Vâta breathe his balm on us, healthful, delightful to our heart :

May he prolong our days of life !

DECADE V. Indra and others.

NE'ER is he injured whom the Gods Varuṇa, Mitra, Aryaman,

The excellently wise, protect.

2 According to our wish for kine, for steeds and chariots, as of old,

Be gracious to our wealthy chiefs !

3 India, these spotted cows yield thee their butter and the milky draught,

Aiders, thereby, of sacrifice.

4 That thou, much-lauded ! many-named ! may-t, with this thought that longs for milk,

Come to each Soma sacrifice.

5 May bright Sarasvati, endowed with plenteous wealth and spoil, enriched

With prayer, desire the sacrifice.

10 Rîgveda X. 186. 1. Ascribed to Ula Vâtâyana. *Vata* : the Wind and its deity.

The metre is Gâyatri. Varuṇa, Mitra, Aryaman are the deities of stanzas 1 and 8 Sarasvati is the deity of 5, and Indra of the rest.

1 Rîgveda I. 41. 1. Ascribed to Kanva.

2 Rîgveda VIII. 46. 10. Ascribed to Vaṣa, or Vatsa. *To our wealthy chiefs : mahonam* : the Rîgveda has *mahamaha* :—'greatest of the great !'

3 Rîgveda VII. 6. 19. Ascribed to Vatsa.

4 Rîgveda VIII. 82. 17. Ascribed to Sukakṣa.

5 Rîgveda I 3. 10. Ascribed to Madhuchobhandas. *Sarasvati* : a sacred river and a deity identified in later times with Vāk the Goddess of Speech. See Rîgveda, Vol. I pp. 6, 7. *Endowed with plenteous wealth : vajinivati* : according to Sāyana, 'rich in food or sacrifices according to others, 'possessed of, or rich in, swift horses or mares.'

6 Who 'mid the Nahusha tribes shall sate this Indra
with his Soma juice ?

He shall bring precious things to us.

7 Come, we have pressed the juice for thee ; O Indra,
drink this Soma here :

Sit thou on this my sacred grass !

8 Great, unasailable, must be the heavenly favour of
the Three,

Varuṇa Mitra, Aryaman.

9 We, Indira, Lord of ample wealth, our guide, depend
on one like thee,

Thou driver of the tawny steeds !

6 Not found in the R̥gveda. Ascribed to Vāmadeva.
Nahusha tribes : people apparently distinct from the five
great Aryan tribes, and dwellers on or near the Indus Indra,
says the R̥ishi, cares not for the offerings of the alien Nabushas,
but will reward his own Āryan worshippers.

7 R̥gveda VIII. 17. 1. Ascribed to Ir̥imb̥ithi.

8 R̥gveda X. 135. 1. Ascribed to Satyad̥r̥iti.

9 R̥gveda VIII. 46. 1. Ascribed to Vaṣa, or Vatsa.

BOOK III.

CHAPTER I.

DECADE I.

Indra.

LET Soma juices make thee glad! Display thy bounty, Thunderer:

Drive off the enemies of prayer!

2 Drink our libation, Lord of hymns! with streams of meath thou art bedewed:

Yea, Indra, glory is thy gift.

3 Indra hath ever thought of you and tended you with care. The God,

Heroic Indra, is not checked

4 Let the drops pass within thee as the rivers flow into the sea:

O Indra, naught excelleth thee!

5 Indra the singers with high praise, Indra reciters with their lauds,

Indra the choirs have glorified.

The metre is Gâyatri. Pûshan is associated with Indra as a deity of stanza 9.

1 Rîgveda VIII. 53. 1. Ascribed to Pragâtha. The Rîgveda has *stomâh*, hymns, instead of *somâh*.

2 Rîgveda III. 40. 6. Ascribed to Viśvâmitra.

3 Not found in the Rîgveda. Ascribed to Vâmadeva.

4 Rîgveda VIII. 81. 22. Ascribed to Śrutakaksha or Sukaksha.

5 Rîgveda I. 7. 1. Ascribed to Madhuchchhandas. *Singers*: of the Sâma-veda, according to Sâyana. *Reciters*: of verses of the Rîgveda. *Choirs*: referring, perhaps, both to singers and reciters.

6 May Indra give, to aid us, wealth handy that rules the skilful ones:

Yea, may the Strong give potent wealth!

7 Verily Indra, conquering all, drives even mighty-fear away.

For firm is he and swift to act.

8 These songs with every draught we pour come, lover of the song, to thee

As milch-kine hasten to their calves.

9 Indra and Pūshan will we call for friendship and prosperity,

And for the winning of the spoil.

10 O Indra, Vritra-slayer, naught is better, mightier than thou:

Verily there is none like thee!

DECADE II.

Indra.

HIM have I magnified, our Lord in common, guardian of your folk,

Discloser of great wealth in kine.

6 R̥gveda VIII. 82. 31. Ascribed to Sukaksha. *Handy: ribhum. That rules the skilful ones: ribukshanam. The Strong: vājī.* These words are used as plays upon the names of two of the three deified mortals who are collectively called Ribhus, or, as Professor Grassmann says, the verse may originally have been taken from a hymn addressed to the Ribhus, the eldest of whom was Ribhukshan and the youngest Vāja. Professor Wilson, following Sāyana, translates the verse in the R̥gveda differently:—‘May Indra bring to us the bounteous Ribhu Ribhukshana to partake of our sacrificial viands; may he, the mighty bring the mighty (Vāja).’

7 R̥gveda II. 41. 10. Ascribed to Gṛtsamada.

8 R̥gveda VI. 45. 23. Ascribed to Samyu.

9 R̥gveda VI. 57. 1. Ascribed to Bharadvāja.

10 R̥gveda IV. 30. 1. Ascribed to Vāmadeva. ‘None is better, mightier.’

The metre is Gāyatri.

1 R̥gveda VIII. 45. 28. The Rishi is Trisoka according to the R̥gveda Index, but Virūpa according to Sāyana’s Commentary.

- 2 Songs have outpoured themselves to thee, Indra, the strong, the guardian Lord,
And with one will have risen to thee !
- 3 Good guidance hath the mortal man whom Aryāman, the Marut host,
And Mitrās, void of guile, protect.
- 4 Bring us the wealth for which we long, O India, that which is concealed
In strong firm place precipitous.
- 5 Him your best Vṛitra slayer, him the famous champion of mankind
I urge to great munificence.
- 6 Indra, may we adorn thy fame, fame of one like thee, hero ! deck,
Śakra ! thy fame at highest feast !
- 7 Indra, accept at break of day our Soma mixt with roasted corn,
With groats, with cake, with eulogies !
- 8 With waters' foam thou torest off, Indra, the head of Namuchi,
When thou o'ercamest all the foes.

2 Rīgveda I. 9. 4. Ascribed to Madhuchchhandas. *With one will : sajoshā.* The Rīgveda has *ajoshā*, 'unsatisfied.'

2 Rīgveda VIII. 46. 4. Ascribed to Vāṣa, but to Vatsa by Śāyana's Commentary. *Mitrās* : meaning, in the plural, Mitra, Varuṇa, and Aryāman. The Rīgveda has *mitrah* in the singular.

4 Rīgveda VIII. 45. 41. Ascribed to Trisoka. *In strong firm place precipitous* : 'Whether in some strong chest or in some hill or well.'—Stevenson.

5 Rīgveda VIII. 82. 16. Ascribed to Sukaksha.

6 This stanza is not found in the Rīgveda. Ascribed to Vāmadeva. *At highest feast* : the meaning of *pareṃāni* is uncertain. 'In our most solemn sacrifice.'—Stevenson.

7 Rīgveda III. 52. 1. Ascribed to Viśvāmitra. *Mixt with roasted corn, etc* : 'Accompanied with rice, curds, sweet cakes, and praises.'—Stevenson.

8 Rīgveda VIII. 14. 13. Ascribed to Goshūktin and Aśvasūktin. *With waters' foam* : with a thunderbolt in the

9 Thine are these Soma juices, thine, Indra, those still to be expressed :

Enjoy them, Lord of princely wealth !

10 For thee, O Indra, Lord of light, Somas are pressed and grass is strewn :

Be gracious to thy worshippers !

DECADE III.

Indra and others.

WE, seeking strength, with Soma drops fill full your
Indra like a well,

Most liberal, Lord of boundless might.

2 O Indra even from that place come unto us with food
that gives

A hundred, yea, a thousand powers !

3 The new-born Vritra-slayer asked his mother, as he
seized his shaft,

Who are the fierce and famous ones ?

form of foam, according to a later legend. See Muir, *Original Sanskrit Texts*, Vol. V, p 94, *Namchiu* : one of the numerous demons of drought conquered by Indra.

9 Not found in the Rigveda. Ascribed to Vâmadeva.

10 Rigveda VIII 82. 25. Ascribed by the Rigveda Index to Sukaksha, but by Sâyaṇa's Commentary to Vâmadeva. The last Pâda in the Rigveda differs—'Bring Indra to his worshippers.'

The metre is Gâyatri. Indra is the deity of stanzas 1—4. Varuṇa, Mitra, and Aryaman are the deities of 5 ; —Varuṇa and Mitra of 7 ; the Maruts of 8. Ushas or Dawn is the deity of 6 and Vishṇu of 9.

1 Rigveda I. 30. 1. Ascribed to Śunahsepa. *Lord of boundless might : satakratum* : 'performer of, or worshipped with, a hundred sacrifices,' according to Sâyaṇa.

2 Rigveda VIII. 81. 10. Ascribed to Śrutakaksha or Sukaksha. *Even from that place* : from heaven where thou dwellest.

3 Rigveda VIII. 45. 4. Ascribed to Triṣoka. *The new-born Vritraslayer* : as soon as he was born Indra showed his warlike disposition, and asked his mother the mighty Aditi what worthy opponents he should have.

- 4 Let us call him to aid whose hands stretch for, the
highly-lauded, who
Fulfils the work to favour us !
- 5 Mitra who knoweth leadeth us, and Varuna who
guideth straight,
And Aryaman in accord with Gods.
- 6 When even as she were present here, red Dawn, hath
shone from far away,
She spreadeth light on every side.
- 7 Varuna, Mitra, sapient pair, pour fatness on our
pastures, pour
Meath on the regions of the air !
- 8 And, at our sacrifices, these, sons, singers, have
enlarged their bounds,
So that the cows must walk knee-deep

4 R̥gveda VIII 32 10 Ascribed to Medhātithi *Fulfils the work* : the R̥gveda has *sādhū* instead of *sādhah* :—‘work-eth aright’

5 R̥gveda I 90 I. Ascribed to Gotama by the R̥gveda Index, but to Śaunaka by Sāyana’s Commentary.

6 R̥gveda VIII. 5. 1. Ascribed to Brahmātithi.

7 R̥gveda III. 62. 16 Ascribed to Viśvāmitra. *Fatness* : *ghṛtaih* : clarified butter, that is, fertilizing rain. *Meath* : *madhva* : or honey ; that is, sweet refreshing dew.

8 R̥gveda I 37. 10 Ascribed to Kaṇva by the R̥gveda Index, but to Hiranyastūpa by Sāyana’s Commentary. *Sons, singers* : the sons of Prśni, the loud voiced Maruts, the storm-gods chanting their thunderpsalm. The R̥gveda has *ajmeshu* instead of *yajneshu* .— ‘in their racings have enlarged their bounds.’ The meaning in both Vedas appears to be that the Maruts spread themselves over the sky and caused so much rain to fall that the cows in the pastures were up to their knees in water. Sāyana explains *visra* and *abhijñu* in the second line differently, and Professor Ludwig’s interpretation is somewhat similar :— ‘so dass brüllend sie [uns] ganz nahe kamen’, ‘so that bellowing they [the Maruts] came quite close [to us].’

- 9 Through all this world strode Vishnu : thrice his
 foot he planted, and the whole
 Was gathered in his footstep's dust

DECADE IV.

Indra.

- Pass by the wrathful offerer ; speed the man who
 pours libation, drink
 The juice which he presents to thee !
- 2 What is the word addressed to him, God great and
 excellently wise ?
 For this is what exalteth him.
- 3 His wealth who hath no store of kine hath ne'er
 found out recited laud,
 Nor song of praises that is sung.
- 4 Lord of each thing that giveth strength, Indra de-
 lighteth most in lauds,
 Borne by bay steeds, libations' friend.

4 Rîgveda I. 22. 17. Ascribed to Medhâtithi. Vishnu's
 striding over the universe or the heavens in three steps is
 explained as denoting the threefold manifestation of light in
 the forms of fire, lightning, and the sun, or as designating the
 three daily stations of the sun, in his rising, culminating, and
 setting. *The whole was gathered in his foot-step's dust* : this is
 the meaning according to Sâyana Vishnu was so mighty that
 the dust raised by his footstep enveloped the whole world, or
 the Earth was formed from the dust of his strides.

The metre is Gâyatri.

1 Rîgveda VIII. 32. 21. Ascribed to Medhâtithi. In the
 Rîgveda three words of the stanza are different :— ' Pass him
 who pours libations out in angry mood or after sin : Here
 drink the juice we offer thee.'

2 Not found in the Rîgveda. Ascribed to Vâmadeva.

3 Rîgveda VIII. 2. 14. Ascribed to Medhâtithi. The Rîgveda
 has *agor arir* instead of *nâgo rayîr* :— ' Foe of the man who
 pours no milk he heedeth not etc.' The meaning of both texts
 is that India will not accept worship without oblation *His wealth
 who hath no store of kine* is periphrasis for, the poor man who
 is unable to offer libations of milk

4 Not found in the Rîgveda. Ascribed to Vâmadeva.

5 With wealth to our libation come, be not thou angry
with us, like

A great man with a youthful bride.

6 When, Vasu, wilt thou love the laud? Now let the
channel bring the stream.

The juice is ready to ferment,

7 After the Seasons, Indra, drink the Sōma from the
Brāhman's gift:

Thy friendship is invincible!

8 O Indra, lover of the song, we are the singers of thy
praise:

O Soma-drinker, quicken us!

Rigveda VIII. 2. 19 Ascribed to Medhātithi. There is a slight variation in the Rgveda.—'Come to us rapidly with wealth.' A great man: the exact meaning of *mahān*, great, is uncertain. In his Commentary on the Rgveda Sāyana explains it by *gunairadikah*, eminent on account of his good qualities. 'Be not bashful, like the ardent husband of a new bride'—Wilson. 'Like a rich man, newly married.'—Grassmann. 'Do not get angry with us, (but bear with us) as an elderly man does with a young wife.'—Stevenson. 'Wie ein erhabener Bräutigam,' like a noble bridegroom—Benfey.

6 Rigveda X. 105. 1. Ascribed to Sumitra. *Vasu*: or, good lord. Indra. *Let the channel bring the stream*: to the Soma juice which has stood long enough for fermentation.—Ludwig. The phraseology is very obscure, and Sāyana in his Commentary on the Rgveda gives a totally different explanation:—'When will he, (like) a dam, obstruct and let loose the long protracted libation for the sake of wind-driven (rain)?'—Wilson.

Rigveda I 15. 5. Ascribed to Medhātithi. *After the Seasons*: or the Ritus, the deified seasons of the year, 'Throughout all the seasons.'—Stevenson. *From the Brāhman's gift*: the Brāhman here is said to be the Brāhmanāchchhansi, one of the sixteen priests employed at sacrifices, and perhaps his office may have been to hold some ladle or vase in which the offering was presented.

8 Rigveda VIII. 32. 7. Ascribed to Medhātithi.

- 9 O Indra, in each fight and fray give to our bodies
manly strength:
Strong Lord, grant ever-conquering might!
10 For so thou art the brave man's friend; a hero, to
art thou, and strong:
So may thine heart be won to us!

• DÉCADE V. • Indra.

- Like kine un milked we call aloud, hero, to thee, and
sing thy praise,
Looker on heavenly light, Lord of this moving world,
Lord, Indra, of what moveth not!
2 That we may win us wealth and power we poets,
verily, call on thee:
In war men call on thee, Indra, the hero's Lord, in
the steed's race-curse call on thee.
3 To you will I sing Indra's praise who gives good
gifts as well we know;
The praise of Maghavan who, rich in treasure, aids
his singers with wealth thousandfold.
4 As cows low to their calves in stalls, so with our
songs we glorify
This Indra, even your wondrous God who checks
attack, who takes delight in precious juice.

9 Not found in the Rigveda. Ascribed to Vāmadeva.

10 Rigveda VIII. 81. 28. Ascribed to Śrutakaksha or Suk-
aksha.

The metre is Br. hatī. The Maruts are the deities stan-
za 9.

1 Rigveda VII. 32. 22. Ascribed to Vasishṭha.

2 Rigveda VI. 46. 1. Ascribed to Śamya.

3 Rigveda Vālakhilya 1. 1 Ascribed to Praskanya by the
Rigveda Index, but to Vāmadeva by Sāyana's Commentary.
Maghavan: the rich and liberal one, a common name of Indra.

4 Rigveda VIII. 77. 1. Ascribed to Nodhas or Naudhas.

5 Loud singing at the sacred rite where Soma flows
we priests invoke

With haste, that he may help, as the bard's cherisher,
Indra who findeth wealth for you.

6 With Plenty for his true ally the active man will
gain the spoil.

Your Indra, much invoked, I bend with song, as bends
a wright his wheel of solid wood.

7 Drink, Indra, of the savoury juice, and cheer thee
with our milky draught!

B, for our weal, our friend and sharer of the feast,
and let thy wisdom guard us well!

8 For thou—come to the worshipper!—with find great
wealth to make us rich.

Fill thyself full, O Maghavan, for gain of kine, full,
Indra, for the gain of steeds!

9 Vasishtha will not overlook the lowliest one among
you all.

Beside our Soma juice effused to-day let all the Maruts
drink with eager haste!

10 Glorify naught besides, O friends; so shall no sorrow
trouble you!

Praise only mighty Indra when the juice is shed, and
say your lauds repeatedly!

5 Rigveda VIII. 55. 1. Ascribed to Kali, or, according to
Sāyana's Commentary, Kāleya. *We priests invoke*: the con-
struction is difficult. I follow Professor Ludwig in taking *huve*,
an infinitive, as equivalent to the first person plural.

6 Rigveda VII. 32. 20. Ascribed to Vasishtha. *Plenty*:
the deity Purandhi.

7 Rigveda VIII. 3. 1. Ascribed to Medhyâtithi, or Medhâ-
tithi.

8 Rigveda VIII. 50. 7. Ascribed to Bharga.

9 Rigveda VII. 59. 3. Ascribed to Vasishtha. The Rig-
veda has:—'O Maruts, drink all of you.'

10 Rigveda VIII. 1. 1. Ascribed to Pragâtha.

CHAPTER II.

DECADE I.

Indra.

No one by deed attains to him who works and
strengthens evermore:

No, not by sacrifice, to Indra praised of all, resistless,
daring, bold in might.

2 He without ligature, before making incision in the
neck,

Closed up the wound again, most wealthy Maghavan,
who healeth the disserved parts.

3 A thousand and a hundred steeds are harnessed to thy
golden car:

Yoked by devotion, Indra, let the long-maned bays
bring thee to drink the Soma juice!

4 Come hither, Indra, with bay steeds, joyous, with tails
like peacocks' plumes!

Let no men check thy course as fowlers stay the bird:
pass o'er desert lands!

5 Thou as a God, O mightiest, verily blassest mortal man.

O Maghavan, there is no comforter but thou: Indra,
I speak my words to thee.

The metre is Brihati.

1 Rigveda VIII. 59. 3. Ascribed to Puruhanman.

2 Rigveda VIII. 1. 12. Ascribed to Medhâtithi and Medh-
yâtithi by the Rigveda Index, but to Pragâtha by Sâyana's
Commentary. According to Stevenson and Benfey the mean-
ing of the stanza is that Indra repaired his *vajra* or thunder-
bolt which had been injured in his combat with the demons.
But the preceding verse in the Rigveda shows that the refer-
ence is to the healing of Indra's favourite Etasa who had been
wounded—how and why is uncertain—by Sûrya the Sun-god.

3 Rigveda VIII. 1. 24. Ascribed to the same Rishis as
stanza 2.

4 Rigveda III. 45. 1. Ascribed to Visvâmitra. Indra's
bay steeds with tails like peacocks' plumes are the tawny
clouds whose skirts are shot with purple and gold.

5 Rigveda I. 84. 19. Ascribed to Gotama or Gautama.

6 O Indra, thou art far-renowned, impetuous] Lord of power and might.

Alone, the never-conquered guardian of mankind, thou smitest down resistless foes.

7 Indra for worship of the Gods, Indra while sacrifice proceeds,

India, as warriors in the battle-shock, we call Indra that we may win the spoil.

8 May these my songs of praise exalt thee, Lord, who hast abundant wealth !

Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to thee.

9 These songs of ours exceeding sweet, these hymns of praise ascend to thee,

Like ever-conquering chariots that display their strength, gain wealth and give unfailing help.

10 Even as the wild-bull, when he thirsts, goes to the desert's watery pool,

Come to us quickly both at morning and at eve, and with the Kanva drink the fill !

6 Rigveda VIII 79 5. Ascribed to Nrimodha and Purumedha, or, according to Sâyana's Commentary, to the latter Rishi only. The Rigveda has, besides other slight variations, 'with the guardian of mankind,' that is, with the thunderbolt with which he slays men's enemies, the demons of drought.

7 Rigveda VIII. 3. 5. Ascribed to Medhyâtithi, or Medhâtithi.

8 Rigveda VIII. 3. 3. *With the hues of fire* : or, radiant as Agni

9 Rigveda VIII. 3. 15.

10 Rigveda VIII. 4. 3. Ascribed to Devâtithi. *The wild-bull* : or Gauṛa (Bos Gaurus), a kind of buffalo. *Both at morning and at eve* : *âpîtvâ* : *prapîtvâ* : the meaning of these two words in this place is somewhat uncertain. I have adopted Professor Grassman's interpretation, but I do not consider it satisfactory. Professor Ludwig translates, 'ob in der Nähe, ob in der ferne,' 'be thou near or far away.' Besides the usual meaning *bandhutvâ*, in friendship, Sâyana assigns to *âpîtvâ* a different meaning *âpândakâle*, at the time of the banquet. The word *prapîtvâ* is discussed by Professor Geldner in *Vedische Studien*, II: pp. 115—159.

DECADE III. Indra and others.

- INDRA, with all thy saving helps assist us, Lord of power and might !
 For after thee we follow even as glorious bliss, thee, hero, finder-out of wealth.
- 2 O Indra, Lord of light, what joys thou broughtest from the Asuras,
 Prosper therewith, O Maghavan, him who lauds that deed, and those whose grass is trimmed for thee !
- 3 To° Aryaman and Mitra sing a reverent song, O pious one,
 A pleasant hymn to Varuna who shelters us : sing ye a laud unto the Kings !
- 4 Men with their lauds are urging thee, Indra, to drink the Soma first.
 The Ribhus in accord have lifted up their voice, and Rudras sung thee as the first.

The metre is Brihati.

1 Rigveda VIII. 50. 5. Ascribed to Bhargā.

2 Rigveda VIII. 86. 1. Ascribed to Rebha. *Joys* : means of enjoyment ; riches *Asuras* : the word is here used in its later sense ; superior demons, the constant enemies of the Gods.

3 Rigveda VIII. 90. 5. Ascribed to Jamadagni. *Varuna* : the Encompasser, one of the oldest of the Vedic deities, commonly associated with Mitra and presiding over the night as Mitra over the day. *Who shelters us* : the Rigveda has *varuthyam* instead of *varuthye* : ' a pleasant hymn that shall protect.' *The Kings* : the three Adityas, Varuna, Mitra and Aryaman.

4 Rigveda VIII. 3. 7. The Rishi is Medhyâtithi, or Medhâtithi according to Sâyana's Commentary. *The Ribhus* : as deities connected with the seasons which are regulated by the sun whom Indra has caused to shine. *The Rudras* : the Storm-gods, sons of Rudra.

5 Sing to your lofty Indra, sing, Maruts, a holy hymn of praise!

Let Satakratu, Vṛitra-slayer, slay the foe with hundred-knotted thunderbolt!

6 To Indra sing the lofty hymn, Maruts! that slays the Vṛitras best,

Whereby the holy ones created for the God the light divine that ever wakes.

7 O Indra, give us wisdom as a sire gives wisdom to his sons!

Guide us, O much-invoked, in this our way: may we still live and look upon the light!

8 O Indra, turn us not away: be present with us at our feast!

For thou art our protection, yea, thou art our kin:

O Indra, turn us not away!

9 We compass thee like waters, we whose grass is trimmed and Soma pressed.

Here where the filter pours its stream, thy worshippers round thee, O Vṛitra-slayer, sit.

5 R̥gveda VIII. 78. 3. Ascribed in the R̥gveda Index to Nṛmedha and Purumedha, but in Sāyana's Commentary to Purumedhas. *Maruts*: here and in stanza 6 meaning the singers of the hymn of praise. 'O etherial priests.'—Stevenson.

6 R̥gveda VIII. 78. 1. *The light divine*: the Sun, which the holy ones, the Viṣve Devâh, Viṣvedevas, or All-gods generated or created for Indra.

7 R̥gveda VII. 32. 26. Ascribed to Sakti.

8 R̥gveda VIII. 86. 7. Ascribed to Rebha.

9 R̥gveda VIII. 33. 1. Ascribed to Medhyâtithi, or to Medhâtithi, according to Sāyana's Commentary. *Like waters*: the construction is difficult, and the force of the comparison is not obvious 'As the waters do the continental shores.'—Stevenson. *The filter*: or woollen strainer, through which the Soma juice is run to purify it.

- 10 All strength and valour that is found, Indra, in tribes
of Nahushas,
And all the splendid fame that the Five Tribes enjoy,
bring, yea, all manly powers at once!

DECADE III.

Indra.

YEA, verily thou art a Bull, our guardian, rushing like
a bull:

Thou, mighty one, art celebrated as a Bull, famed as
a Bull both near and far.

- 2 Whether, O Sakra, thou be far, or, Vritra-slayer,
near at hand,

Thence by heaven-reaching song she who hath pressed
the juice invites thee with thy long-maned steeds.

- 3 In the wild raptures of the juice sing to your hero with
high laud, to him the wise,

10 Rigveda VI. 46. 7. Ascribed to Samyu. *Nahushas*: people, apparently distinct from the five Âryan tribes *par excellence*—the Turvaṣas, Yadus, Anavas, Drubhyus and Pûrus—, and dwellers on or near the Sindhu or Indus. According to Sâyaṇa, human beings in general are meant, and Professor Roth explains the word as men generally, but with the special sense of strangers, or neighbours. See Muir, *Original Sanskrit Texts*, Vol. I., pp. 179, 180.

The metre is Brihatî, the metre of stanza 3 being a longer variety called Pipilikamadhya Brihatî.

1 Rigveda VIII 33. 10. Ascribed to Medhyâtithi, or according to Sâyaṇa's Commentary, to Medhâtithi. *A Bull*: *vriśā*: or, strong and Mighty. Some of the Vedic poets delight in the repetition of this word and its derivatives. *Our guardian*: the Rigveda has '*uritah*' instead of '*vita*'; 'whom none may stay.' *Rushing like a bull*: going like a bull whithersoever he will, according to Sâyaṇa: 'the universal perambulator.'—Stevenson.

2 Rigveda VIII 86 4. Ascribed to Rebha.

3 Rigveda VIII. 46. 14. Ascribed to Vasa, or, according to Sâyaṇa's Commentary, to Vatsa. *As the hymn alloweth it*: in accordance with the Metre,

To Indra glorious in his name, the mighty one, even
as the hymn alloweth it !

4 O Indra, give us for our weal a triple refuge, triply
strong !

Bestow a dwelling-place on our rich lords and me, and
keep thy dart afar from these !

5 Turning, as 'twere, to meet the Sun enjoy from Indra
all good things !

When he who will be born is born with power we
look to treasures as our heritage.

6 The godless mortal gaineth not this food, O thou
whose life is long !

But one who yokes the bright-hued horses, Etasas ;
then Indra yokes his tawny steeds.

7 Draw near unto our Indra who must be invoked in
every fight !

Come, thou most mighty Vritra-slayer, meet for praise,
come to libations and to hymns !

4 Rigveda VI 46. 9. Ascribed to Samyu *Our rich lords* :
the Maghavans, or wealthy institutors of sacrifices.

5 Rigveda VIII. 88. 3. Ascribed to Nṛmedha or Nṛmedhas.
The stanza is difficult and obscure. Mahīdhara's explanation is :
'The gathering (rays) proceeding to the sun distribute all
Indra's treasures (to living beings, so as rain, corn, etc) ; may
we too by our power leave those treasures as an inheritance to
him who has been or will be born.' See Professor Cowell's Note
in Wilson's Translation of the Rigveda, V., 201 As I can make
nothing of : *jāto janimāni* of the text I borrow the *jate janā-*
mane, when he who will be born is born, of the Rigveda. Sāyana
takes a somewhat similar liberty. Professor Ludwig remarks
that the reading of the Sāmaveda is almost impossible to inter-
pret.

6 Rigveda VIII. 59. 7. Ascribed to Puruhanman. *Thou*
whose life is long : Immortal Indra. *Etasas* : Sāyana explains
the *etaso* of text by *etasau*, the two horses of Indra, which
would agree with the *etasa* of the Rigveda. He who yokes
Indra's horses, means, he who by prayer and sacrifice causes
Indra to come to him.

7. Rigveda VIII. 79. 1. Ascribed to Nṛmedha and Puru-
medha. The Rigveda has *havya Indra* instead of *havyam*
Indram, *bhushatu*.

- 8 Thine, Indra, is the lowest wealth, thou cherishest
the midmost wealth,
Thou ever rulest all the highest: in the fray for
cattle none resisteth thee.
- 9 Where art thou? Whither art thou gone? For many
a place attracts thy mind
Haste, warrior, fort-destroyer, Lord of battle's din!
haste, holy songs have sounded forth!
- 10 Here, verily, yesterday we let the thunder-wielder
drink his fill.
Bring him the juice poured forth in sacrifice to-day.
Now range you by the glorious one!

DECADE IV.

Indra.

- He who as sovran Lord of men moves with his
chariots unrestrained,
The Vritra-slayer, vanquisher of fighting hosts, pre-
eminent, is praised in song.
- 2 Indra, give us security from that whereof we are
afraid!
Help us, O Maghavan, let thy favour aid us, thus:
drive away foes and enemies!

instead of *bhushata*, *Vritraha* instead of *Vritrahan*, and
richishamah instead of *richishama*:—‘May Indra, who in
every fight must be invoked, be near to us. May the most
mighty Vritra-slayer, meet for praise, come to libations and to
hymns.’

8 Rigveda VII 32. 16. Ascribed to Vasishṭha. Indra is
lord of all treasures, in heaven, on earth, and under the earth.

9 Rigveda VIII. 1. 7. Ascribed to Medhâtithi and Medhya-
tithi, but by Sâyana's Commentary to Pragâtha.

10 Rigveda VIII. 55. 7. Ascribed to Kali, the son of Pra-
gâtha. *In sacrifice: savane*: The Rigveda has *samana*:—‘So
in like manner.’

The metre is Pṛihati.

Rigveda VIII. 59. 1. Ascribed to Puruṣanman. *Preemî-*
nent: Benfey's text has *jyeshtham* which must be taken as
meaning the best or noblest thing. The Rigveda reading is
jyestho

2 Rigveda VIII. 50. 13. Ascribed to Bharga.

3 Strong pillar thou, Lord of the home ! armour of Soma-offerers !

The drop of Soma breaketh all the strongholds down,
and Indra is the Rishis' friend.

4 Verily, Sūrya, thou art great ; truly, Aditya, thou art great !

O most admired for greatness of thy majesty, God,
by thy greatness thou art great !

5 Indra ! thy friend, when fair of form and rich in
chariots, steeds, and kine,

Hath ever vital power that gives him strength, and
joins the company with radiant men.

6 O Indra, if a hundred heavens and if a hundred earths
were thine,—

No, not a hundred suns could match thee at thy birth,
not both the worlds, O Thunderer !

7 Though, Indra, thou art called by men eastward and
westward, north and south,

Thou chiefly art with Anava and Turvasa, brave
champion ! urged by men to come.

3 Rigveda VIII. 17. 14. Ascribed to Irimbīthi. *The Rishis' friend* : *muninam sakha* : friend of the Munis, inspired sages, saintly men or ascetics ; of us Rishis, according to Sāyana.

4 Rigveda VIII. 90. 11. Ascribed to Jamadagni.

5 Rigveda VIII. 4. 9 Ascribed to Devâtīthi. *Thy friend* : the faithful worshipper whom thou favourest, *vital power that gives him strength* : ' food accompanied with wealth,' according to Sāyana's explanation. *The company* : the assembly of his friends. *With radiant men* : as one of their number, and radiant or bright and splendid himself.

6 Rigveda VIII. 59. 5. Ascribed to Puruhanman.

7 Rigveda VIII. 4. 1. Ascribed to Devâtīthi. Indra is invoked by men on all sides, but he comes most frequently to the prayers and sacrifices of the Ânavas and Turvasas, the descendants of the great Âryan eponymi Anu and Turvaṣa.

8 Indra whose wealth is in thyself, what mortal will attack this man?

The Strong will win the spoil on the decisive day through faith in thee, O Maghavan!

9 First, Indra! Agni! hath this Maid come footless unto those with feet.

Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.

10 Come, Indra, very near to us with aids of firmly based-resolve:

Come, most auspicious, with thy most auspicious help; good kinsman, with good kinsmen come!

DECADE V.

Indra.

CALL to your aid the eternal one who shoots and none may shoot at him.

Inciter, swift, victorious, best of charioteers, unconquered, Tugriya's Strengtheners!

8 Rigveda VII. 32. 14. Ascribed to Vasishtha. *Whose wealth is in thyself*: the Rigveda reads *tvavasum*:—'Indra, what mortal will attack the man who hath his wealth in thee?' *Through faith*: *sraddha*: here an old form of the instrumental case.

9 Rigveda VI. 59. 6. Ascribed to Bharavâja. The original hymn is addressed to the dual deity Indrâgni, that is, Indra-Agni or Indra and Agni. *This maid*: the text has only the feminine pronoun *iyam* (haec): Ushas or Dawn is intended. *Footless*: moving unsupported in thy sky. *Stretching her head*: according to one of Sâyana's explanations, 'having abandoned the head being herself headless,' which is hardly consistent with what follows. *Speaking loudly*: with her charm of earliest birds and the voice of awakened Nature. *Thirty steps*: the thirty divisions of the Indian day and night. 'Passing over the heavens in thirty steps.'—Stevenson.

10 Rigveda, Vâlakhilya 5. 5. Ascribed In the Rigveda Index to Medhya, but by Sâyana's Commentary to Medhâtithi.

The metre is Brihati.

1 Rigveda VIII. 88. 7. Ascribed to Nṛimedha or Nṛimedhas. *Tugriya's strengthener*: protector of Bhājya, the son of Tugra,

2 Let none, no, not thy worshippers, delay thee far away from us!

Even from far away come thou unto our feast, or listen if already here!

3 For Indra Soma-drinker, armed with thunder, press the Soma juice!

Make ready your dressed meats: cause him to favour us! The giver blesses him who gives.

4 We call upon that Indra who, most active, ever slays the foe:

With boundless spirit, Lord of heroes, manliest one, help thou and prosper us in fight!

5 Ye rich in strength, through your great power vouchsafe us blessings day and night!

The offerings which we bring to you shall never fail, gifts brought by us shall never fail.

6 Whenever mortal worshipper will sing a bounteous giver's praise,

Let him with song inspired laud Varuṇa who supports the folk who follow varied rites.

7 Drink milk to Indra in the joy of Soma juice, Medhyātithi!

To golden Indra ever close to his bay steeds the thunder-armed, the golden one!

or of the descendants of that chief in general. The Rigveda has *tugryavridham* instead of *tugriyāvridham*. The increaser of the waters, according to Sāyana.

2 Rigveda VII. 32. 1. Ascribed to Vasishṭha.

3 Rigveda VII. 32. 8. *The giver blesses him who gives*: Indra rewards the liberal worshipper.

4 Rigveda VI. 46. 3. Ascribed to Saṃyu.

5 Rigveda I. 139. 5. Ascribed to Parichehhepa. The stanza is addressed to the Asvins.

6 Not found in the Rigveda. Ascribed to Vāmadeva.

7 Rigveda VIII. 33. 4. Ascribed to Medhyātithi by the Rigveda Index, but to Vatsa by Sāyana's Commentary. The

8 Both boons,—may Indra, hitherward turned listen to this prayer of ours,

And mightiest Maghavan with thought inclined to us come near to drink the Soma juice !

9 Not for an ample price dost thou, Stone caster ! give thyself away,

Not for a thousand, Thunderer ! nor ten thousand, nor a hundred, Lord of countless wealth !

10 O Indra, thou art more to me than sire or niggard brother is.

Thou and my mother, O good Lord, appear alike, to give me wealth abundantly.

Rigveda text is different :—‘ Medhyâtithi, to Indra sing, drink of the juice to make thee glad. Close-knit to his bay steeds, bolt-armed, beside the juice is he : his chariot is of gold.’ Sâyana takes Medhyâtithi to be, not the name of the Rishî, but an appellative of Indra, ‘ guest at sacrifice’ : ‘ O Indra, who art a guest at our sacrifice, preserve the sacrificial food with the pleasant moon-plant juice for thyself.’—Stevenson.

8 Rigveda VIII. 50. 1. Ascribed to Bharga. *Both boons* : Indra is asked to hear the Rishi’s prayer and to drink, the libation.

9 Rigveda VIII. 1 5. Ascribed to Medhâtithi and Medyâtithi by the Rigveda Index, but to Pragâtha by Sâyana’s Commentary. *Stone-caster* : wielder of the thunderbolt *Give thyself away* : to our enemies. The Rigveda has *deyâm* instead of *diyase* :—‘ O caster of the stone, I would not sell thee for a mighty price.’ *A hundred* : meaning an indefinitely large sum. ‘ By such a gift a hundred times repeated’—Stevenson.

10 Rigveda VIII. 1. 6. Ascribed to the same Rishis as the preceding verse.

BOOK IV.

CHAPTER I.

DECADE I. Indra and others.

THESE Soma juices mixt with curd have been expressed for Indra here :

Come with thy bay steeds, Thunder-wielder, to our home, to drink them till they make thee glad !

2 Indra, these Somas with their lauds have been prepared for thy delight.

Drink of the pleasant juice and listen to our songs ;
lover of song, reward the hymn !

3 I call on thee, Sabardughâ, this day, inspirer of the psalm,

Indra ! the richly-yielding milch-cow who provides unfailing food in ample stream.

4 Indra, the strong and lofty hills are powerless to bar thy way.

None stays that act of thine when thou wouldst fain give wealth to one like me who sings thy praise.

The metre is Brihatî.

1 Rigveda VII 32. 4. Ascribed to Vasishṭha.

2 Not found in the Rigveda. Ascribed to Vâmadêva. *With their louds* : 'accompanied with sacred hymns.'—Stevenson.

3 Rigveda VIII. 1. 10. Ascribed to Medhâtithi and Medhyâtithi by the Rigveda Index, but to Soma by Sâyana's Commentary *Sabardughâ* : according to Sâyana 'yielding nectar, *amrita*, or ambrosia,' the general name of cows which supply the milk required for sacrificial purpose Here Indra himself, the bounteous giver of all blessings, is intended In the second line the Rigveda has *Indram* the accusative case instead of the vocative *Indra*.

4 Rigveda VIII. 77. 3. Ascribed to Nodhas,

- 5 Who knows what vital power he wins, drinking
beside the flowing juice ?
This is the fair-cheeked God who, joying in the
draught, breaks down the castles in his strength.
- 6 What time thou castest from his seat and punishest
the riteless man,
Strengthen for opulence, O Indra Maghavan, our
plant desired by many a one !
- 7 Let Tvashtar, Brahmanaspati, Parjanya guard our
heavenly word,
Aditi with her sons, the brothers, guard for us the
invincible, the saving word !
- 8 Ne'er are thou fruitless, Indra, ne'er dost thou desert
the worshipper. :
But now, O Maghavan, thy bounty as a God is
poured forth ever more and more.
- 9 Best slayer of the Vritras, yoke thy bay steeds,
Indra, far away !
Come with the high ones hither, Maghavan ; to us,
mighty, to drink the Soma juice !

5 Rigveda VIII. 33. 7. Ascribed to Medhyâtithi by the Rigveda Index, but to Medhâtithi by Śāyana's Commentary. *The castles* : the cloud castles of the demons of drought who withhold the rain, or the strongholds of the non Āryan inhabitants of the land.

6 Not found in the Rigveda. Ascribed to Toraśravas or Tauraśravasa. *Our plant* : *ansum* : the Soma plant, meaning sacrifice with libations of Soma juice.

7 Not found in the Rigveda. Ascribed to Tvashtar. *Tvashtar* : the Hephaistos or Vulcan of the Indian pantheon, the ideal artist, the divine artisan the most skilful of workmen, versed in all wonderful contrivances. *Parjanya* : the rain-cloud personified and regarded as a deity. *Aditi* : Infinity ; the mother of the Ādityas. *Word* : meaning prayer.

8 Rigveda Vālahilva, 3. 7. Ascribed to Pashigu by the Rigveda Index, but to Vāmadeva by Śāyana's Commentary.

9 Rigveda VIII. 3. 17. The Rishi is Medhyâtithi, or, according to Śāyana, Medhâtithi. *The high ones* : Indra's companions the Maruts are probably intended.

10 O Thunderer, zealous worshippers gave thee drink
this time yesterday :

So, Indra, listen here to him who offers lauds : come
near unto our dwelling place !

DECADE II Indra and others.

ADVANCING, sending forth her rays, the daughter of
the Sky is seen.

The mighty one lays bare the darkness with her eye,
the friendly Lady makes the light.

2 These morning sacrifices call you, Aṣvins, at the
break of day.

For help have I invoked you rich in power and
might : for, house by house, ye visit all.

3 Where are ye, Gods ? What mortal man, O Aṣvins,
glows with zeal for you,

Urging you with the crushing stone and with the
stalk of Soma thus or otherwise ?

4 This sweetest Soma juice hath been expressed for
you at morning rites.

Aṣvins, drink this prepared are yesterday and give
treasures to him who offers it !

10 Rīgveda VIII 85. 1. Ascribed to Nṛimedha. *To him
who offers lauds : stomavāhasa : the Rīgveda reads stomavāha-
sām : to those who bring the laud.*

The metre is Brihatī.

1 Rīgveda VII. 81. 1. Ascribed to Vasishṭha. The deity is
Ushas or dawn, daughter of Dyaus or Heaven. The Rīgveda
version differs in the first part of the second line :—‘Uncover-
ing, that we may see, the mighty gloom.’

2 Rīgveda VII. 74. 1. Ascribed to Vasishṭha. The Aṣvins
are the deities of this and the two following stanzas.

3 Not found in the Rīgveda. Ascribed to Aṣvina. The
stanza is obscure, and some words of the text seem corrupt

4 Rīgveda I. 47. 1 Ascribed to Praskanva by the Rīgveda
Index, but to Kutsa by Sāyana's Commentary. *Prepared ere
yesterday : pressed from the plant three days ago, and then left
to stand and ferment.*

- 5 Let me not, still beseeching thee with might and sound of Soma drops,
Anger at sacrifice a fierce wild creature ! Who would not beseech the almighty one ?
- 6 Adhvaryu, let the Soma flow, for Indra longs to drink thereof.
He even now hath yoked his vigorous bay steeds : the Vritra-slayer hath come nigh.
- 7 Bring thou all this unto the good, O Indra, to the old and young !
For, Maghavan, thou art rich in treasures from of old, to be invoked in every fight.
- 8 If I, O Indra, were the lord of riches ample as thine own,
I would support the singer, God who scatterest wealth ! and not abandon him to woe.
- 9 Thou in thy battles, Indra, art subduer of all hostile bands.
Father art thou, all-conquering, cancelling the curse, thou victor of the vanquisher !
- 10 For in thy might thou stretchest out beyond the mansions of the sky.
The earthly region, Indra, comprehends thee not.
Thou hast waxed mighty over all.

5 Rigveda VIII 1. 20. Ascribed to Medhâtithi and Medhyâtithi by the Rigveda Index, but to Pragâtha by Sâyana's Commentary. *With might* : *jyâ* : probably an old form of the instrumental case.

6 Rigveda VIII. 4. 11. Ascribed to Devâtithi, *Adhvaryu* : officiating priest ; especially one of those whose duty was to provide all that was necessary for the preparation of Soma juice.

7 Rigveda VII 32 24. Ascribed to Vasishtha.

8 Rigveda VII 32. 18.

9 Rigveda VIII. 88. 5. Ascribed to Nṛmedha or Nṛimedhas. *Cancelling the curse* : averting the insults and imprecations of our enemies.

10 Rigveda VIII. 77. 5. Ascribed to Nodhas. The Rigveda has 'boundaries' instead of 'mansions,' and 'after thy godhead' (*anustadhâm*) instead of 'over all' (*ati visvam*).

- DECADE III.

Indra.

PRESSED is the juice divine with milk commingled :
thereto hath Indra ever been accustomed.

We wake thee, Lord of bays, with sacrifices : mark
this our laud in the wild joys of Soma !

2 A home is made for thee to dwell in, Indra . O
much-invoked one, with the men go thither !

Thou, that thou mayest guard us and increase us,
givest us wealth and joyest in the Somas.

3 The well thou clavest, settest free the fountains, and
gavest rest to floods that were obstructed.

Thou, Indra, laying the great mountain open, slay-
ing the Dānava, didst loose the torrents.

4 When we have pressed the juice we laud thee, Indra,
most valorous ! even about to win the booty.

Bring us prosperity, and by thy great wisdom, under
thine own protection, may we conquer !

5 Thy right hand have we grasped in ours, O Indra,
longing, thou very Lord of wealth, for treasures.

Because we know thee, hero, Lord of cattle : vouch-
safe us mighty and resplendent riches !

The metre is Trishtubh.

1 R̥gveda VII. 21. 1. Ascribed to Vasishtha.

2 R̥gveda VII. 24. 1. Ascribed to Vasishtha. *With the
men* : the priests officiating at the sacrifice.

3 R̥gveda V. 32. 1. Ascribed to Gātu. *The well* : the rain-
cloud. *The fountains* : the sources of the waters of the firma-
ment. *The mountain* : the massive cloud. *The Danava* :
Vṛitra, the son of Dānu.

4 R̥gveda X. 148. 1. Ascribed to Prithu. *And by thy
great wisdom* : this is a conjectural translation, suggested by
Professor Ludwig, of *yasya kona*. The R̥gveda has *yasya
chakan*, meaning apparently 'as each desires it.'

5 R̥gveda X. 47. 1. Ascribed to Saptagu, or Sahagu ac-
cording to Sāyana.

6 Men call on Indra in the armed encounter that he may make the hymns they sing decisive.

Hero in combat and in love of glory, give us a portion of the stall of cattle !

7 Like birds of beauteous wing the Priyamedhas, Rishis, imploring, have come nigh to Indra.

Dispel the darkness and fill full our vision : deliver us as men whom snares entangle !

8 They gaze on thee with longing in their spirit, as on a strong-winged bird that mounteth sky-ward ;

On thee with wings of gold, Varuna's envoy, the Bird that hasteneth to the home of Yama.

9 First in the ancient time was Prayer engendered : Vena disclosed the bright ones from the summit,

Laid bare this world's lowest and highest regions womb of the existent and the non-existent.

10 They have prepared and fashioned for this hero words never matched, most plentiful, most auspicious,

For him the ancient, great, strong, energetic, the very mighty wielder of the thunder.

6 Rigveda VII 27. 1. Ascribed to Vasishṭha. *And in love of glory*: the Rigveda has *savasaschakana*, 'rejoicing in thy might!' instead of *sravasascha kama*. *Give us a portion, etc.*: aid us to capture the cattle of the enemy.

7 Rigveda X. 73. 11. Ascribed to Gauriviti. *Priyamedhas* : members of the family of the Rishi Priyamedha.

8 Rigveda X. 123. 6. Ascribed to Vena. The original hymn is addressed to Vena, meaning apparently the Sun as he rises in the mist and dew of morning. *Yama* : the God of the Departed. His *home* means the dark region of the west.

9 Not found in the Rigveda. Ascribed to Nakula. *Vena* : the Sun. *The bright ones* : his brilliant rays. *From the summit* : from the loftiest point of the universe. *Non-existent* : what does not yet actually exist, but yet has in itself the latent potentiality of existence.

10 Rigveda VI. 32. 1. Ascribed to Suhotra. *They have prepared and fashioned for this hero* : according to the Rigveda :—'I with my lips have fashioned for this hero.'

DECADE IV.

Indra.

THE black drop sank in Ansumati's bosom, advancing
with ten thousand round about it.

India with might longed for it as it panted: the
hero-hearted King laid down his weapons.

2 Flying in terror from the snort of Vṛtra all deities
who were thy friends forsook thee.

So, Indra, with the Maruts be thy friendship: in all
these battles thou shalt be the victor.

3 The old hath waked the young Moon from his slumber
who runs his circling course with many round him.

Behold the God's high wisdom in its greatness: he
who died yesterday to-day is living.

The metre is Trishtubh, except in Stanza 6 where it is Virāj consisting of three instead of four Pādas of eleven syllables each.

1 Rigveda VIII. 85. 13. Ascribed to Dyutāna or Triaschi. *The black drop*: the darkened Moon. *Ansumati*: a mythical river of the air. *Ten thousand*: probably, demons of darkness; the numerals are without a substantive. *As it panted*: while striving against its assailants. *Laid down his weapons*: when he had conquered the demons and liberated the darkened Moon. The Rigveda has *adhatta* instead of *adhadrāh*, of which *rāh* appears, as Prof. Ludwig conjectures, to stand for *rat*: Sāyana gives a different explanation of this stanza and the two that follow it in the Rigveda. He takes *drapsah kṛishnah*, black drop, to mean 'the swift-moving Kṛishnah,' an Asura or demon who with ten thousand of his kind had occupied the banks of the river Ansumati, which he says is the Yamunā or Jmna, and was there defeated by Indra, Brihaspati, and the Maruts. See Prof. Cowell's Note in Wilson's Translation, Vol. V., p. 192.

2 Rigveda VIII. 85. 7. *With the Maruts*: because they alone stood by him and helped him in the battle.

3 Rigveda X. 55. 5. Ascribed to Brihaduktha. Sāyana explains this stanza differently, making Indra, identified with Time, the subject. I follow Prof. Ludwig's interpretation. *With many round him*: stars of the asterisms or lunar mansions through which he passes.

- 4 Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival.
The hidden pair, heaven and the earth, thou foundest, and to the mighty worlds thou gavest pleasure.
- 5 A friend we count thee, sharp-edged, thunder-wielder, Steer strong of body, overthrowing many.
Thou, helping, causest pious tribes to conquer: Indra, I laud the heavenly Vṛitra-slayer.
- 6 Bring to the wise, the great, who waxeth mighty your offerings, and make ready your devotion!
Go forth to many tribes as man's controller!
- 7 Call we on Maghavan, auspicious Indra, best hero in this fight where spoil is gathered,
Strong, listening to give us aid in battles, who slays the Vṛitras, wins and gathers riches!
- 8 Prayers have been offered up through love of glory: Vasishṭha, honour Indrā in the battle!
He who with fame extends through all existence hears words which I, his faithful servant, utter.
- 9 May the sweet Soma juices make him happy to cast his quoit that lies in depth of waters!
Thou from the udder which o'er earth is fastened hast poured the milk into the kine and herbage.

3 Rigveda VIII. 85. 16. *The seven*: Kṛishṇa, Vṛitra, Sambara, Namuchi and others, according to Sâyaṇa.

5 Not found in the Rigveda. Ascribed to Vâmadeva. *A friend*: *medim*: the exact meaning of the word is uncertain. *Sharp-edged*: 'who wearest the crown.'—Stevenson.

6 Rigveda VII. 31. 10. Ascribed to Vasishṭha.

7 Rigveda III. 30. 22. Ascribed to Viśvâmitra. The stanza is the concluding verse of many other hymns of the Rigveda ascribed to the Viśvâmitras.

8 Rigveda VII. 23. 1. Ascribed to Vasishṭha.

9 Rigveda X. 73. 9. Ascribed to Gauriviti. *Quoit*: *chakram*: meaning thunderbolt. *Waters*: the watery clouds. *The udder*: the firmament, with its clouds which produce the sweet soft rain which fills the cows with milk and the herbs with sap.

DECADE V. Indra and others.

THIS vigorous one whom deities commission, the
conqueror of cars, the strong and mighty,

Swift, fleet to battle, with uninjured felines, even
Târkshya for our weal will we call hither.

2 Indra the rescuer, Indra the helper, hero who listens
at each invocation,

Sakra I call, Indra invoked of many. May Indra
Maghavan accept our presents!

3 Indra whose right hand wields the bolt we worship,
driver of bay steeds seeking sundered courses,

Shaking his beard with might he hath arisen, terrible
with his weapons, with his bounty.

4 The ever-slaying, bold and furious Indra, the bright
bolt's Lord, the strong, the great, the boundless,

Who slayeth Vritra and acquireth booty, giver of
blessings, Maghavan the bounteous.

5 The man who lies in wait and fights against us,
deeming himself a giant or a hero,—

The metre is Trishtup.

1 Rigveda X. 178. 1. Ascribed to Arishtanemi or Târkshya.
Târkshya: a personification of the Sun, usually described as
a divine horse. Cp. Rigveda I. 89. 6.

2 Rigveda VI. 47. 11. Ascribed to Garga. *Accept our
presents*: 'prosper and bless us,' in the Rigveda version.

3 Rigveda X. 23. 1. Ascribed to Vîmada. *Seeking sundered
courses*: *vivratândam*: unruly, swerving, or pulling away
from each other. According to Sâyana, 'having many func-
tions.'

4 Rigveda IV. 17. 8. Ascribed to Vâmadeva. *Indra*: the
accusative case without a governing verb. Sâyana supplies
vayam stotârah stumctô, 'we worshippers praise.'

5 Not found in the Rigveda. Ascribed to Vâmadeva. *Grant*:
the meaning of *ugand* here is uncertain, and the translation is
conjectural. Stevenson, following Sâyana, translates the first
line:—'The man who slays us and bestows our goods on others,
and who, though a murderous wretch boasts of his liberality.'

- By battle or with strength d-stroy him, Indra !
 With thy help, manly-souled ! may we be victors !
- 6 He whom men call when striving with their foemen,
 or speeding onward in array of battle
 Whom bards incite where heroes win the booty,
 or in the way to waters, He is Indra.
- 7 On a high car, O Parvata and Indra, bring pleasant
 viands, with brave heroes, hither !
 Enjoy our presents, Gods, at sacrifices : wax strong
 by hymns, rejoice in our oblation !
- 8 In ceaseless flow hath he poured forth his praises,
 as waters from the ocean's depth, to Indra.
 Who to his car on both its sides securely hath fixed
 the earth and heaven as with an axle.
- 9 May our friends turn thee hitherward to friendship !
 Mayst thou approach us even o'er many rivers !
 May the Disposer, radiant in this mansion with
 special lustre, bring the father's offspring !

6 Not found in the R̥igveda. Ascribed to Vāmadeva.

7 Rigveda III. 53. 1. Ascribed to Viṣvāmitra. *Parvata* : the Genius of the Mountains, frequently associated with Indra

8 Rigveda X. 89. 4. Ascribed to Reṇu, or R̥ṇu according to Sāyana. *Hath he* : the worshipper. In the R̥igveda the verb is in the first person.

9 Rigveda X. 10. 1. Ascribed to Vasu by Sayana. The stanza differs widely from that in the R̥igveda which is the commencement of Yami's speech to her brother Yama imploring him to make her his wife. The altered stanza seems here to be addressed to Agni. *Our friends* : the officiating priests. *Rivers* : waters of the atmosphere. According to Sāyana, *arnarān* here is an adjective in the nominative case, 'possessing water.' *The Disposer* : apparently the God is entreated to bestow a son upon the institutor of the sacrifice.

- 10 Who yokes to-day unto the pole of Order the strong
and passionate steers of checkless spirit,
Health-bringing, bearing in their mouths no fodder
Long shall he live who richly pays their service.

CHAPTER II.

DECADE I.

Indra.

THE singers hymn thee, they who chant the psalm of
praise are lauding thee.

The Brahmans have exalted thee, O Satakratu, like
a pole

- 2 All sacred songs have magnified Indra expansive as
the sea.

Best of all warriors borne on cars, the Lord of heroes,
Lord of strength.

10 Rigveda I 84 16. Ascribed to Gotama or Gautama.
The strong and passionate steers: the zealous and indefatiga-
ble priests who are yoked to the chariot-pole of Order or em-
ployed in the performance of sacrifice ordained by eternal Law.
Bearing in their mouths no fodder that is, prayer and praise,
not food for them as steers to eat. I adopt an interpretation
suggested by Prof. Ludwig, but the meaning of *apsurahah* is
uncertain. The reading of the Rigveda is different.— With
shaft-armed mouths, heart-piercing, health-bestowing, the words
of the priests being the arrows with which their mouths are
armed.

The metre is Anushtup, consisting of four octosyllabic Pâdas.

1 Rigveda I. 10. 1. Ascribed to Madhuchchandas. *Like
a pole*: 'The concluding phrase, "*tvā...ud vansom iva yemire*,"
"they have raised thee, like a bamboo," is rather obscure. The
Scholiast says, they have elevated Indra, as tumblers raise a
bamboo—on the summit of which they balance themselves; a
feat not uncommon in India: or, as *vansa* means, also, a
family, it may be rendered, as ambitious persons raise their
family to consequence'—Wilson

2 Rigveda I. 11. 1. Ascribed to Jetar, son of Madhuchch-
andas. *Expansive as the sea*: cf. Rigveda I. 8. 7. Or the
expression may be, as Wilson says, 'a vague mode of indicating
the universal diffusion of Indra as the firmament.'

3 This poured libation, Indra, drink, immortal, gladdening excellent :

Streams of the bright have flowed to thee here at the seat of holy Law.

4 Stone-darting Indra, wondrous God, what wealth thou hast not given me here,

That bounty, treasure finder ! being filling full both thy hands, to us !

5 O Indra, hear Tiraṣchî's call, the call of him who serveth thee !

Satisfy him with wealth of kine and valiant offspring ! Great art thou.

6 This Soma hath been pressed for thee, O Indra : bold one, mightiest come !

May Indra-vigour fill thee full, as Sûrya fills mid-air with rays !

7 Come hither, Indra, with thy bays, come thou to Kanva's eulogy !

Ye by command of yonder Dyaus, God bright by day ! have gone to heaven.

3 Rigveda I. 84. 4. Ascribed to Gotama. *The bright* : Soma juice *Seat of holy Law* : the place where sacrifice, ordained by rita or eternal Law or Order, is performed.

4 Rigveda V. 39. 1. Ascribed to Atri. *What wealth thou hast not given me here* according to the Rigveda :—'What wealth is richly given from thee'

5 Rigveda VIII. 84. 4. Ascribed to Tiraṣchî.

6 Rigveda I. 84. i. Ascribed to Gotama or Gautama. *Surya* : the Sun.

7 Rigveda VIII. 34. 1. Ascribed to Nipâtithi by the Rigveda Index, but to Medhâtithi by Sâyana's Commentary. The exact meaning of the second line, which is the refrain of the first fifteen stanzas of the original hymn, is obscure. *Ye* probably means Indra's horses, and *God bright by day* ! (*diviṇvaso*) Indra himself. The Scholiast offers two different explanations, in one case boldly altering two words of the text. See Note in Wilson's Translation of the Rigveda.

8 Song-lover ! like the charioteer come songs to thee
when Soma flows.

Together, they have called to thee as mother-kine
unto their calves

9 Come now and let us glorify pure Indra with pure
Sâma hymn !

Let milk-blent juice delight him made stronger with
pure, pure songs of praise !

10 That which, most wealthy, makes you rich, in splen-
dours most illustrious,

Soma is pressed thy gladdening drink, Indra !
libation's Lord ! is this,

DECADE II. Indra. Dadhikrâvan.

BRING forth oblations to the God who knoweth all
who fain would drink,

The wanderer, lagging not behind the hero, coming
nigh with speed !

2 To us the mighty, lying in all vital power, who
resteth in the deep, who standeth in the east,
Drive thou the awful word away.

8 Rigveda VIII. 84. 1. Ascribed to Tiraṣchi. *Like a charioteer* : straight and swift to their object.

9 Rigveda VIII. 84. 7. *With pure, pure songs of praise* : According to the Rigveda version the second line is :—' Let the pure milky draught delight him strengthened by pure songs of praise.'

10 Rigveda VI. 44. 1. Ascribed to Samyu. The Rigveda version of the beginning of the stanza is different :—' That which is wealthiest, wealthy God !'

The metre of stanza 2 is irregular, with three octosyllabic Pâdas in the first line and one in the second. In the rest of the hymn it is the regular Anushtup.

1 Rigveda VI. 42. 1 Ascribed to Bharadvâja. *The hero* in the Rigveda text *nare* instead of *narah* is in apposition to *jagmaye*, the wonderer — 'the hero even in the van'

2 This very obscure stanza, ascribed to Vâmadeva, is not found in the Rigveda. *To us* : we call, or something similar, must be supplied.

- 3 Even as a car to give us aid, we draw thee nigh to
favour us,
Strong in thy deeds, quelling attack, Indra, Lord,
mightiest ! of the brave.
- 4 With power of mighty ones hath he, the friend, the
ancient, been equipped,
Through whom our father Manu made prayers
efficacious with the Gods.
- 5 What time the swift and shining steeds, yoked to the
chariots, draw them on,
Drinking the sweet delightful juice, there, men perform
their glorious acts,
- 6 Him for your sake I glorify as Lord of Strength
who wrongeth none,
Indra the hero, mightiest, all-conquering and omni-
scient.
- 7 I with my praise have glorified strong Dadhikrâvan,
conquering steed.
Sweet may he make our mouths : may he prolong the
days we have to live !

3 Rigveda VIII. 57. 1. Ascribed to Priyamedha.

4 Rigveda VIII. 52. 1. Ascribed to Pragâtha. This difficult verse is variously interpreted both by Indian Commentators and European scholars. I follow partly Professor Aufrecht's translation as given by Dr. Muir, and partly Professor Ludwig's Commentary. [See *Original Sanskrit Texts*, I. pp. 163, 164; Ludwig's *Rigveda*, V. pp. 167, 168; and Wilson's Translation, V. p. 107. *Mighty ones* : the Gods. *The friend, the ancient* : Soma, and not Indra, seems to be intended.

5 Not found in the Rigveda. Ascribed to Vâmadeva.

6 Rigveda VI. 44. 4. Ascribed to Samyu. *Omniscient* : *visvavedasam* : the Rigveda text has *visvacharshanim* : known to all men, or God of all the tribes.

7 Rigveda IV. 39. 6. Ascribed to Vâmadeva. *Dadhikrâvan* : identical with Dadhikrâs or, in the crude form, Dadhikra, the name of a mythical being often mentioned in the Rigveda and the actual subject of four hymns. He is described as a kind of divine horse, and pro-

8 Render of forts, the young, the wise, of strength un-
measured, was he born,
Sustainer of each sacred rite, Indra, The Thunderer,
much extolled.

DECADE III. Indra and others.

OFFER the triple sacred draught to Indu hero-
worshipper !

With hymn and plenty he invites you to complete
the sacrifice.

2 Those whom they call the attendant pair of Kaśyapa
who knows the light,
Lords of each holy duty when the wise have honour-
ed sacrifice.

bably, Tâikshya was regarded as a personification of the morn-
ing sun, being invoked together with Agni, Ushas, and Asvins.
It seems probable that Dadhikrâvan may have been originally
only a most distinguished race-horse, glorified and deified by
the exaggerated praises of the bards of a people who were
passionately fond of chariot racing.

8 Rigveda I. 11. 4. Ascribed to Jetar. *Render of forts* :
cleaver or destroyer of the cloud-castles which withhold
the rain, the strong holds of Vṛitra and other hostile powers of
the air.

The metre is Anushtub.

1 Rigveda VIII. 58. 1. Ascribed to 'Priyamedha or Priya-
medhas. *Triple sacred draught* : *trishtubham isham* : Profe-
ssor Ludwig in his Commentary takes *pra+isham*, = *prais-*
ham, as an infinitive used as a finite verb in the first person
singular, 'I send forth,' and takes *trishtubham* to mean the
hymn which accompanies the Soma libation. *Indu* : Soma.
Hero worshipper : *vandadviraya* : the praiser of heroes, acc-
ording to Benfey, having heroes who worship him, according
to Ludwig. The reading of the Rigveda is *mandadviraya*,
'hero-gladdener.'

2 This obscure stanza, ascribed to Kasyapa, is not found
in the Rigveda. *The attendant pair* : probably meaning Hea-
ven and Earth. According to Benfey, who follows Sâyana,
the horses of Indra are intended. 'Indra's pair of courageous
horses are said to belong to the creation of the all-wise Kaśy-
apa.'—Stevenson. Praise ye, or something similar, must be
supplied.

- 3 Sing, sing ye forth your songs of praise, men, Priya-medhas, sing your songs :
Yea, let young children sing their lauds : yea, glorify our firm stronghold !
- 4 To Indra must a laud be said, a joy to him who freely gives,
That Śakra may be joyful in our friendship and the juice we pour.
- 5 Your Lord of might that ne'er hath bent, that ruleth over all mankind,
I call, that he, as he is wont, may aid the chariots and the men.
- 6 Even he who is thine own, through thought of Heaven, of mortal man who toils,
He with the help of lofty Dyaus comes safe through straits of enmity.
- 7 Wide, Indra Satakratu, spreads the bounty of thine ample grace :
So, good and liberal giver, known to all men, send us splendid wealth !
- 8 Bright Ushas, when thy times return, all quadrupeds and bipeds stir,
And round about flock winged birds from all the boundaries of heaven.

3 R̥gveda VIII. 58. 8. Ascribed to Priyamedha. *Our firm stronghold* : Indra. The R̥gveda has *na*, 'like a strong castle.'

4 R̥gveda I. 10. 5. Ascribed to Madhuchchhandas. -

5 R̥gveda VIII. 57. 4. Ascribed to Priyamedha.

6 R̥gveda VI. 2. 4. Ascribed to Bharadvāja. The first line, as it stands in the Sāmaveda, is very difficult. The reading of the R̥gveda is different :—'Prosper the man (or, That man succeeds) who travails sore in thought for thee the bountiful.

7 R̥gveda V. 38. 1. Ascribed to Atri. *Good and liberal giver* : *sudatra* : the R̥gveda has *sukshatra*, lord of a fair dominion; powerful.

8 R̥gveda I. 49. 3. Ascribed to Praskanva. *When thy times return* : in accordance with the regular times appointed for thy reappearance.

- 9 Ye Gods who yonder have your home amid the
luminous realm of heaven,
What count ye right ? what endless life ? What is
the ancient call on you ?
- 10 We offer laud and psalm wherewith men celebrate
their holy rites.
They govern at the sacred place and bear the sacri-
fice to Gods.

DECADE IV.

Indra.

HEROES of one accord brought forth and formed for
kingship Indra who wins the victory in all en-
counters,

For power, in firmness, in the field, the great de-
stroyer, fierce and exceeding strong, stalwart and
full of vigour.

9 R̥gveda I. 105. 5 Ascribed to Kutsa, or Trita, by the
R̥gveda-Index, and to Trita only by Sāyana's Commentary.
The legend says that Trita had fallen, or been thrown, into a
well, and this stanza is part of his prayer to the Gods for deli-
verance. *Amid the luminous realm* : according to the R̥gveda,
'in the three luminous realms,' the world being divided into
earth, sky, and heaven, and each of these again being sometimes
spoken of as threefold. *What endless life ?* : instead of *amṛi-
tam*, endless life or immortality, the R̥gveda has *anṛitam*, the
opposite of *ṛitam*, untruth or falsehood, i. e. Do ye, Gods, make
no distinction between truth and falsehood, right and wrong ?
What is the ancient call on you ? : the R̥gveda has *kva*, where ?
instead of *ka*, what ? What has become of all my former pray-
ers to you, and why do you forsake your worshipper ?

10 Not found in the R̥gveda No Rishi's name is given by
Sāyana. *Laud* : *richam*. *Psalm* : *sama*.

The metre is Atijagatī, consisting of four Pādas of thirteen
syllables each, in stanza 1 ; Mahāpāṅkti, consisting of five octo-
syllabic Pādas, in stanza 10 ; and Jagatī in the rest of the hymn.

1 R̥gveda VIII. 86 10. Ascribed to Ribha by the R̥gveda
Index, but to Triṣoka by Sāyana's Commentary. *Heroes* : *narah* :

2 I trust in thy first wrathful deed, O Indra, when thou slewest Vritra and didst work to profit man ; When the two world-halves fled for refuge unto thee, and earth even trembled at thy strength, O Thunder-armed !

3 Come all with might together to the Lord of heaven the only one who is indeed the guest of men.

He is the first : to him who fain would come to us all pathways turn, he is in truth the only one.

4 Thine, Indra, praised of many, excellently rich, are we who trusting in thy help draw near to thee.

For none but thou, song-lover, shall receive our lauds : as Earth loves all her creatures, welcome this our hymn !

5 High hymns have sounded forth the praise of Maghavan, supporter of mankind, of Indra meet for lauds ;

Him who hath waxen mighty, much-invoked with prayers, immortal one whose praise each day is sung aloud.

the Gods The R̥igveda has *nam* :— ‘ Of one accord they (the Gods) made and formed for kingship (or splendour) Indra the hero.’ *In the field* : of battle ; but it is difficult, if not impossible, to find a satisfactory explanation of *vare* here : Instead of *kratve vare sthemanyamurim* the R̥igveda has *kratva varishtham vara amurim*, ‘ Most eminent by strength, destroyer in the conflict ;’ but the meaning of *vara*, that is *vare* is still uncertain. According to Professor Grassmann the R̥igveda text should be translated : Most widely extended in power in ample space, and the destroyer, ‘ den ausgedehntesten an Kraft im weiten Raum und den Vertilger.’

2 R̥igveda X. 147. 1. Ascribed to Suvedas, by the R̥igveda Index, but to Sumedhas by Sāyana’s Commentary. 3 Not found in the R̥igveda. Ascribed to Vāmadeva. 4 R̥igveda I 57. 4. Ascribed to Savya, or Satya according to Sāyana. *As Earth loves all her creatures* : this is Sāyana’s explanation ; but the meaning of *kshonir* here is uncertain. 5 R̥igveda III. 61 1. Ascribed to Viśvāmitra.

6 In perfect unison have all your longing hymns that find the light of heaven sounded forth Indra's praise

As wives embrace their lord, the comely bridegroom, so they compass Maghavan about that he may help.

7 Make glad with songs that Ram whom many men invoke, worthy of hymns of praise, Indra the sea of wealth,

Whose boons spread like the heavens, the lover of mankind : sing praise to him the Sage, most liberal for our good !

8 I glorify that Ram who finds the light of heaven, whose hundred strong and mighty ones go forth with him.

With prayers may I turn hither Indra to mine aid ;—the car which like a swift steed hasteth to the call !

9 Filled full of fatness, compassing all things that he, wide, spacious, dropping meath, beautiful in their form,

The heaven and the earth by Varuna's decree, unwasting rich in germs, stand parted each from each.

6 Rigveda X. 43. 1. Ascribed to Kṛishṇa, or Kṛishṭa according to Sāyana.

7 Rigveda I. 51. 1. Ascribed to Savya, or Satya, according to Sāyana. *That Ram* : Indra, courageous as fighting-ram. According to Sāyana, the reference is to a legend which relates that Indra came in the form of a ram to Medhâtithi's sacrifice, and drank up the Soma juice. *Whose boons* : boons, is not in the text, but something of the kind must be supplied to make sense. The Rigveda has *Mānushā*, 'gracious deed for men,' instead of *Mānusham*, 'the lover of mankind.'

8 Rigveda I. 52. 1. Ascribed to Savya or Satya. *Hundred strong and mighty ones* : the plentiful draughts of Soma juice which inspirit and assist him.

9 Rigveda VI. 70. 1. Ascribed to Bharadvāja. *Full of fatness* : containing *ghṛita*, *ghṛi*, clarified butter, fatness in general, especially fertilizing rain.

10 As, like the Morning, thou hast filled, O Indra,
both the earth and heaven,

So as the mighty one, great King of all the mighty
race of men, the Goddess mother brought thee
forth, the blessed mother gave thee life.

11 Sing, with oblation, praise to him who maketh glad,
who with Rîjîsvan drove the dusky brood away !

Let us, desiring help, call him for friendship, him
the strong, the Mañt-girt, whose right hand
wields the bolt !

DECADE V.

Indra.

WHEN Somas flow thou makest pure, Indra thy mind
that merits laud

For gain of strength that ever grows : for great is he.

2 Sing forth to him whom many men invoke, to him
whom many laud :

Invite the potent Indra with your songs of praise !

3 We sing this strong and wild delight of thine which
conquers in the fray,

Which, Caster of the Stone ! gives room and shines
like gold,

10 Rîgveda X. 134. 1. Ascribed to Mândhâtâr by the Rîgveda Index but to Medhâtithi by Sâyana's Commentary. *The Goddess mother* : Aditi.

11 Rîgveda I. 101. 1. Ascribed to Kutsa. *Rîjîsvan* : a celebrated rîjâ or prince, favoured and protected by Indra. *The dusky brood* : the dark-skinned native tribes who opposed the settlement of the Aryan invaders.

The metre is Ushnih consisting of two Pâdas of eight syllables each followed by one of twelve syllables.

1 Rîgveda VIII. 13. 1. Ascribed to Nârada. The reading of the Rîgveda is *indrah... ..punita*, Indra purifies, *He* : such changes of person are of frequent occurrence.

2 Rîgveda VIII. 15. 1. Ascribed to Goshûktin and Aṣṭasûktin.

3 Rîgveda VIII. 15. 1. *Strong and wild delight* : the rapture caused by draughts of Soma juice which inspire Indra. *Room* : free space, undisturbed by foes.

- 4 Whether thou drink the Soma by Vishnu's or Trita-Aptya's side,
Or with the Marut's, Indra ! quaff the flowing drops.
- 5 Come, priest, and of the savoury juice pour forth a yet more gladdening draught :
So is the hero praised who ever prospers us.
- 6 Pour out the drops for Indra ; let him drink the meath of Soma juice !
He through his majesty sends forth his bounteous gifts.
- 7 Come, sing we praise to Indra, friends ! the hero who deserves the land,
Him who with none to aid o'ercomes all tribes of men.
- 8 Sing ye a psalm to Indra, sing a great song to the lofty Sage,
To him who maketh prayer, inspired, who loveth laud !
- 9 He who alone bestoweth wealth on mortal man who offereth gifts.
Is India only, potent Lord whom none resist.
- 10 Companions, let us learn a prayer to Indra, to the Thunderer,
To glorify your bold and most heroic friend !

4 Rigveda VIII. 12. 16. Ascribed to Parvata. *Trita Aptya* : divine being who dwells in the most distant region of the heavens.

5 Rigveda VIII. 24. 16. Ascribed to Visvamanas. *Priest* : the Adhvaryu, one of the ministering priests, is addressed.

6 Rigveda VIII. 24. 13. The second line in the Rigveda differs slightly :—' With bounty (and) with majesty will he further (us).'

7 Rigveda VIII. 24. 19.

8 Rigveda VIII. 87. 1. Ascribed to Nrimedha. *To him who maketh prayer : brahmakrite*. The Rigveda has *dharma-krite*, 'To him who maketh or observeth Law.'

9 Rigveda I. 84. 7. Ascribed to Gotama.

10 Rigveda VIII. 24. 1. Ascribed to Visvamanas.

BOOK V.

CHAPTER I.

DECADE I.

Indra. Adityas.

1 **INDRA**, this might of thine I praise most highly for
the sacrifice

That thou, O Lord of Power, dost slay Vṛitra with
might.

2 For thee this Soma hath been pressed, in whose wild
joy thou madest once

Sambora Divodâsa's prey · O Indra, drink !

3 Come unto us, O Indra, dear, still conquering,
unconcealable !

Wide as a mountain spread on all sides, Lord of
heaven. !

4 Joy, mightiest Indra, that perceives, sprung from
deep Soma draughts, whereby

Thou smitest down the greedy fiend,—that joy we
crave !

The metre is Virāj (11×3) in stanza 8, and Ushnih in the
rest of the hymn.

1 R̥igveda VIII. 51. 8. Ascribed to Prāgātha. *For the
sacrifice ; devatātaye* : or, for the host of Gods.

2 R̥igveda VI. 43. 1. Ascribed to Bharadvāja *Sambara* :
one of the demons of drought *Divodâsa* : called also Ati-
thigva, a liberal prince protected by Indra : 'Thou savedst
Kutsa when Śushṇa was smitten down, to Atithigva gavest
Sambara for a prey' R̥igveda I. 51. 6.

3 R̥igveda VIII. 87. 4. Ascribed to Nṛimedha.

4 R̥igveda VIII. 12. 1. Ascribed to Parvata. *Joy ; madah* :
the rapturous exhilaration produced in Indra by drinking the
Soma juice, which perceives the needs of men and incites him
to action. *Greedy* ; or tusk.

5 Adityas, very mighty ones, grant to our children and our seed

This lengthened term of life that they may live long days !

6 Thou knowest, Indra, Thunder-armed ! how to avoid destructive powers,

As one secure from pitfalls each returning day.

7 Drive ye disease and strife away, drive ye away malignity :

Adityas, keep us far removed from sore distress !

8 Drink Soma, Indra, Lord of bays ! and let it cheer thee : the stone, like a well-guided courser,

Directed by the presser's arms hath pressed it.

DECADE II.

Indra.

STILL, Indra, from all ancient time rivalless ever and companionless art thou :

Thou seekest friendship but in war.

2 Him who of old hath brought to us this and that blessing, him I magnify for you,

Even Indra, O my friends, for help.

5 R̥igveda VIII. 18. 18. Ascribed to Irimbīṭhi, or Irimīṭhi according to Sāyaṇa.

6 R̥igveda VIII. 24. 24. Ascribed to Viṣvamanas. *Destructive powers* : the plural of Nirṛiti, Death or Destruction. I adopt Prof. Ludwig's interpretation of the second line.

7 R̥igveda VIII. 18. 10 Ascribed to Irimbīṭhi, or Irimīṭhi.

8 R̥igveda VII, 22. 1. Ascribed to Vasīshṭha.

The metre is Vākup, consisting of three Pādas of eight, twelve, and eight syllables respectively.

1 R̥igveda VIII. 21. 13. Ascribed to Sobhari, or Saubhari according to Sāyaṇa. *Thou seekest friendship but in war* : befriendest thy worshippers when they seek thy assistance in battle.

2 R̥igveda VIII. 21. 9.

- 3 Fail not when marching onward : come hither, like-spirited, stay not far away
Ye who can tame even what is firm !
- 4 Come hither to the dropping juice, O Lord of corn-land, Lord of horses, Lord of kine :
Drink thou the Soma, Soma's Lord !
- 5 Hero, may we, with thee for friend, withstand the man who pants against us in his wrath,
In fight with people rich in kine !
- 6 Yea, kin by common ancestry, the Maruts, even the oxen, close united friends !
Are licking one another's back.
- 7 O Indra, bring great strength to us, bring valour, Satakratu, thou most active, bring.
A hero conquering in war !
- 8 So, Indra, friend of song, do we draw nigh to thee with longing ; we have streamed to thee
Coming like floods that follow floods.

3 Rigveda VIII. 20. 1. Ascribed to Sobhari. The stanza is addressed to Indra's companions the Maruts. *Like-spirited* : or, friends of one mind. *Ye who can tame* : *yamayishnavah* : the Rigveda has *namayishnavah*, 'ye who can bend.'

4 Rigveda VIII. 21. 3. Ascribed to Sobhari or Saubhari.

5 Rigveda VIII. 21. 11. Ascribed to Prayoga by Sâyana's Commentary.

6 Rigveda VIII. 20. 21. Ascribed to Sobhari or Saubhari. *Yea, kin by common ancestry* : or, common parentage, as the offspring of Prishni and Rudra. *The oxen* : the Maruts. *Are licking one another's back* : or, 'one another's humps,' (M. Muller), as friends, or as being crowded together in their course.

7 Rigveda VIII. 87. 10. Ascribed to Nṛmedhas according to Sâyana.

8 Rigveda VIII. 87. 7. The text of the Rigveda differs :—
'Now have we, Indra, friend of song, sent our great wishes forth to thee.' *Coming like floods* : in crowds. But the half-line is very obscure. 'As men going by water (splash their friends) with handfuls.'—Wilson. 'With the zeal the merchant embarks on the waters'—Stevenson. The Rigveda has *yanta* instead of *gmanta*.

- 9 Sitting like birds beside thy meath, mingled with
milk, which gladdeneth and exalteth thee,
Indra, to thee we sing aloud.
- 10 We call on thee, O matchless one! We, seeking help,
possessing nothing firm ourselves,
Call on thee, wondrous, Thunder-armed.

DECADE III

Indra.

THE juice of Soma thus diffused, sweet to the taste
the bright cows drink,

Who travelling in splendour close to mighty Indra's
side rejoice, good in their own supremacy.

- 2 Thus hath the Soma, gladdening draught, produced
the prayer that giveth joy :

Thou, mightiest, Thunder-armed, hast driven by
force the Dragon from the earth, lauding thine
own supremacy.

9 Rigveda VIII. 21. 5. Ascribed to Sobhari, or Saubhari.
Meath : Soma juice.

10 Rigveda VIII. 21. 1. *Possessing* : literally, bearing ;
bharantah. *Thunder-armed* : *vajrīm* : the Rigveda has *vajre*,
in battle.

The metre is Pankti, consisting of five octosyllabic Padas.

1 Rigveda I. 84. 10. Ascribed to Gotama. *The bright cows* :
gauryah : the glossy milk which absorbs or drinks the Soma
juice with which it is mixed, and which accompanies or is uni-
ted with Indra when offered to, and accepted by, him in libation.
According to Sâyana, *gauryah* are rays of light.

2 Rigveda I. 80. 1. Ascribed to Gotama by the Rigveda In-
dex, but to Sammada by Sâyana's Commentary. The reading
of the Rigveda is *soma* (=some) *in made brahmā* instead of
Soma in mado brahma : 'Thus in the Soma, in wild joy (=in
the rapture caused by the Soma juice) the Brahman (the priest)
hath exalted thee.' *The Dragon* : Ahi, the great serpent,
Vritra, or a kindred demon of drought.

3 By men hath Indra been advanced, the Vṛitra-slayer,
to joy and strength.

Him only we invoke for help in battles whether
great or small be he our-aid in deeds of might ?

4 Unconquered strength is only thine, Indra, Stone-
caster, Thunder armed !

When thou with thy surpassing power smotest
to death that guileful beast, lauding thine own
supremacy.

5 Go forward, meet the foe, be bold ; thy bolt of
thunder is not checked !

Manliness, Indra, is thy strength, Slay Vṛitra make
the waters thine, lauding thine own supremacy !

6 When war and battles are on foot, booty is offered
to the bold.

Yoke thou thy wildly-rushing bays. Whom wilt,
thou slay, and whom enrich ? Do thou, O Indra,
make us rich !

7 Well have they eaten and rejoiced ; the friends have
risen and passed away :

The sages luminous in themselves have praised thee
with their latest hymn. Now, Indra, yoke thy
two bay steeds !

3 Rigveda I. 81. 1. Ascribed to Gotama, or Gautama accord-
ing to Sāyana. *By men* : by the ministering priests who exalt
and strengthen the God with oblations.

4 Rigveda I. 80 7. Ascribed to Gotama, or Gautama.
Stone-caster : wielder of the thunderbolt. *That guileful
beast* : the demon or monster Vṛitra.

5 Rigveda I. 80. 3. *The waters* : the rain which Vṛitra has
obstructed.

6 Rigveda I. 81. 3. Ascribed to Gotama, or Gautama.

7 Rigveda I. 82. 2. Ascribed to Gotama, or Gautama. *Well
have they eaten* : referring probably to the institutors of the
sacrifice ; but, according to Sāyana, to the Manes or Ancestral
Spirits, *Have risen and passed away* : this is a conjectural
translation, suggested by Prof. Ludwig. According to Ben-
fey, *aradushata*, means, have nodded or shaken their heads in

8 Graciously listen to our songs, Maghavan, be not negligent!

When wilt thou make us glorious? Make this, only this, thine end and aim. Now, Indra, yoke thy two bay steeds!

9 Within the waters runs the Moon, he with the beauteous wings in heaven.

Ye lightnings with your golden wheels, men find not your abiding place. Mark this my woe, ye Earth and Sky!

10 To meet your treasure-bringing car, the mighty car most dear to us,

Aśvins, the Rishi is prepared, your worshipper, with songs of praise. Lovers of sweetness, hear my call!

DECADE IV. Agni and others.

O AGNI, God, we kindle thee, refulgent, wasting not away.

That this more glorious fuel may send forth for thee its shine to heaven. Bring food to those who sing thy praise!

token of satisfaction. 'Schütteteu uns liebes zu,' poured blessings upon us.—Grassmann. *The sages luminous in themselves:* probably the Maruts.

8 Rigveda I 82. 1.

9 Rigveda I. 105. 1. Ascribed to Kutsa or to Trita Aptya by the Rigveda Index, and by Sâyana's Commentary to Trita. See Book iv., Chapter ii., Decade III., Stanza 9, Note. *Within the waters*: in the ocean of air. *He with the beauteous wings*: *suparnah*: the Sun. *Mark this my woe*: or, Attend to this my hymn.

10 Rigveda V. 75. 1. Ascribed to Avasya. *Lovers of sweetness*: drinkers of the sweet Soma juice. According to Sâyana, masters of the Madhuvidyâ, or knowledge of sweetness, the knowledge that teaches where Soma is to be found.

The metre is Âstârapankti in stanzas 2 and 4, Upraishtâdbrihati ($8 \times 3 + 12$) in stanza 8, and Pankti in the rest of the hymn.

1 Rigveda V. 6 4. Ascribed to Vasusruta by the Rigveda Index, but to Vatsa by Sâyana's Commentary. *For thee*: or, belonging to thee. *Bring*: or, let him (Agni) bring.

2 With offerings of our own we choose thee, Agni, as our Hotar priest,

Piercing and brightly shining—at your glad carouse—served with trimmed grass at sacrifice. Thou waxest great.

3 O heavenly Dawn, awaken us to ample opulence to-day,

Even as thou didst waken us with Satyasravas. Vayya's son, high-born ! delightful with thy steeds !

4 Send us a mind that brings delight, send energy and mental power.

Then—at your glad carouse—let men joy in thy love, sweet juice ! as kine in pasturage. Thou waxest great.

5 Great, as his nature is, through power, terrible, he hath waxed in strength.

Lord of bay steeds, strong-jawed, sublime, he in joined hands for glory's sake hath grasped his iron thunderbolt.

2 Rigveda X. 21. 1. Ascribed to Vimada by the Rigveda Index, but to Vatsa by Sâyana's Commentary. *At your glad carouse* : apparently a Soma-drinking refrain addressed to the Visvedevas, All Gods, or all Gods together. *Thou waxest great* : a similar refrain addressed to Agni. Both refrains recur in every stanza of the original hymn.

3 Rigveda V. 79 1. Ascribed to Satyasravas by the Rigveda Index, but to Vatsa by Sâyana's Commentary. *With Satyasravas* : that is, when he sang to thee. *Delightful with thy steeds* : pleasant, or glorious, on account of the horses which thou bestowest. So, in I. 113 8, the Dawns are called givers of kine and horses, which represent wealth in general.

4 Rigveda X. 25. 1. Ascribed by the Rigveda Index to Vimada or Vasukrit, but by Sâyana's Commentary to Vatsa. The double burden or refrain of stanza 2 is again employed, with little or no connexion with the rest of the stanza.

5 Rigveda I. 81. 4. Ascribed to Gotama.

- 6 He Indra, verily will mount the powerful car that finds the kine,
 who thinks upon the well-filled bowl, the tawny coursers' harnesser. Now, Indra, yoke thy two bay steeds !
- 7 I think of Agni who is kind, whom, as their home, the milch-kine seek ;
 Whom fleet-foot coursers seek as home, and strong enduring steeds as home. Bring food to those who sing thy praise !
- 8 No peril, no severe distress, ye Gods, affects the mortal man
 Whom Aryaman and Mitra lead, and Varuna, of one accord, beyond his foes

DECADE V. Soma Pavamana.

Flow forth, O Soma, flow thou onward, sweet to Indra's, Mitra's, Pushan's, Bhaga's taste.

6 Rigveda I. 82. 4 Ascribed to Gotama. The meaning is : the man who remembers to offer to Indra the libations of Soma juice which bring the God to the sacrifice will certainly obtain riches in return.

7 Rigveda V. 6. 1. Ascribed to Vasuṣruta. 7 *Strong..... steeds : vājīnah* : according to Sāyana, the institutors of sacrifices who bring oblations.

8 Rigveda X. 126. 1. Ascribed to Kulmalabarhisha, or to Anhomuch.

The metre in stanzas 2 and 6 is Anushtup Pipīlikamadhyā (with a Pāda of four syllables—the Vṛitras; thou—following the first octosyllabic Pāda); Padapankti (consisting of three Pādas of five syllables each in the first line and a Trishtup in the second) in stanza 8; Puraushnih (12+8+8) in stanza 9; and Dvipadā Virāj (a species of Gāyatrī consisting of two Pādas only, containing 12+8 or 10+10 syllables) in the rest of the hymn.

1 Rigveda IX 109. 1. Ascribed to the Agnayo Dīshyāh, sacrificial Agnis or Fires, said to be the sons of Isvara the Supreme Deity of post-Vedic times. *Bhaga* : the name of this ancient deity still

- 2 Run forth to battle, conquering the Vritras ; thou speedest to quell the foes like one exacting debts.
- 3 Flow onward, Soma, as a mighty sea, as Father of the Gods, to every form.
- 4 Flow onward, Soma, flow for mighty strength, as a strong courser, bathed, to win the prize.
- 5 Fair Indu hath flowed on for rapturous joy, sage, for good fortune, in the waters' lap.
- 6 In thee, effused, O Soma, we rejoice ourselves for great Supremacy in fight :
Thou, Pavamāna, enterest into mighty deeds.
- 7 Who are these radiant men in serried rank, Rudra's young heroes, too, with noble steeds ?

survives in the Slavonic languages as a general name for God. He is frequently invoked together with Pushan and the Adityas, and is regarded as the special giver of wealth and prosperity.

Stanzas 1—6 and 10 are addressed to Soma Pavamāna, the deified juice of the Soma-plant as it undergoes purification by flowing through the wool which is used as a strainer. See Muir, *Original Sanskrit Texts*, V. 253 ff.

2 Rigveda IX. 110. 1. Ascribed to the princes Tryaruna and Trasadasyu, who are frequently mentioned in the Rigveda.

3 Rigveda IX. 109. 4. *To every form* : to all the forms or essences of the Gods into which he enters. See Bergaigne. *La Religion Vedique*, III. p. 212.

4 Rigveda IX. 109. 10 *For mighty strength* : the Rigveda has :—'for wisdom and for power.' *Bathed* : washed and cleansed in the waters used in preparing the juice as a race-horse is washed by his groom.

5 Rigveda IX. 109. 13. *Indu* : Soma. *In the waters' lap* : in the water wherein the stalks of the plant are soaked.

6 Rigveda IX. 110. 2. *For great supremacy in fight* : *samar-yarajye* : the locative being used with a dative signification.

7 Rigveda VII. 56. 1. Ascribed to Vasishtha. The Maruts are the deities. *In serried rank* : literally, of the same nest, dwelling together, closely united.

- 8 Agni, with hymns may we now accomplish that which thou lovest,
Strength, like a horse, auspicious, strength, with service.
- 9 The strong youths have come forth to view, to show their strength, God Savitar's quickening energy :
Ye warrior horsemen, win the heavens.
- 10 Soma, flow splendid with thy copious stream in due succession through the ample fleece.

CHAPTER II.

DECADE I.

Indra.

- GIVER from all sides, bring to us from every side, thou whom as strongest we entreat !
- 2 This Brahman, come at due time, named Indra, is renowned and praised

8 Rigveda IV. 10 1. Ascribed to Vāmadeva *That : tam : yajnam*, sacrifice, appears to be understood The stanza is difficult to construe, and the meaning is obscure. *With service :* the meaning of *ohaih* is uncertain. Benfey translates it by 'mit dich erhebenden Liedern,' 'with songs that extol thee;' Prof Grassmann by 'mit Andacht,' 'with devotion;' and Prof. Ludwig by 'mit deiner billigung,' 'with thy approval.'

9 The stanza is not found in the Rigveda. *The strong youths :* apparently the Maruts. *God Savitar's quickening energy :* to aid the productive power of the Sun

10 Rigveda IX. 10 7. *The ample fleece :* the woollen strainer or filter through which the Soma juice is run to purify it.

The metre in stanzas 3 and 7, the only stanzas taken from the Rigveda, is Trishtup and Dvīpadā Virāj, respectively. In rest of the hymn the metres are irregular.

2 *This Brahman :* Indra, regarded as a priest who possesses sacred knowledge : 'The Brahman who accepts the prayer.'—Rigveda VI. 45. 7. 'Indra is priest and Rishi.'—Rigveda VIII. 16. 7.

- 3 The Brāhman with their hymns exalting Indra increased his strength that he might slaughter Ahi.
 4 Anavas wrought a chariot for thy courser, and Tvashtar, much-invoked ! the bolt that glitters :
 5 Rest, wealth to him who longs for wealth ! the ritelless stirs not his love nor wins his way to riches.
 6 The cows are ever pure and all-supporting, the Gods are ever free from stain and blemish
 7 With all thy beauty come ! The kine approaching with full udders follow on thy path.
 8 May we, inhabiting a meath-rich dwelling, increase our wealth, and think of thee, O Indra !
 9 The Maruts with fair hymns chant out their praise-song : this Indra, famed and youthful, shouts accordant.
 10 Sing to your Indra, mightiest Vritra-slayer, sing to the Sage the song that he accepteth !

DECADE II.

Agni. Indra.

OBSERVANT Agni hath appeared, oblation-bearer with his car.

3 Rigveda V. 31. 4. Ascribed to Arasyu.

4 Taken from the same stanza as the preceding. *Anavas* ; descendants of the eponyms Anu, the Bharigus are probably meant. Cf. Rigveda IV. 16. 20.

5 *The ritelless stirs not his love* : the man who neglects the worship of the Gods does not move Indra to show him affection.

6 *The cows* : *gāvaḥ* : meaning, according to Sāyana, the sunbeams, or waters, or the three Vedas. The connexion of the line with what precedes or with what follows is not apparent.

7 Rigveda X. 172. 1. Ascribed to Samvarta. The hymn in the Rigveda is addressed to Ushas or Dawn.

The metre of 1 consists of one line, or two Pādas, of Panktī ; in 2 and 5 it is Dvipadā Virāj, in 6 and 8 Dvipadā Trishṭup ; in 3 Quindecasyllable Gāyatri ; 7 consists of two Pādas of Gāyatri, 10 of one Pada of Gāyatri ; 4 and 9 are irregular.

1 Rigveda, Vāḥkilya 8. 5. Ascribed to Prishadra.

- 2 O Agni, be our nearest friend, yea, our protector
and our kind deliverer !
- 3 Like wondrous Bhaga, Agni deals treasure among
the mighty.
- 4 Far off, or present even now, send forth thy shouting
first of all !
- 5 Dawn drives away her sister's gloom, and through
her excellence makes her retrace her path.
- 6 May we, with Indra and the Gods to aid us, bring
these existing worlds to full completion !
- 7 Like streams of water on their way, let bounties,
Indra, flow from thee.
- 8 With this may we obtain strength god-appointed,
happy with brave sons through a hundred winters !
- 9 With strength let Mitra, Varuṇa swell oblations ; do
thou prepare for us rich food, O Indra !
- 10 Indra is King of all the world.

2 Rigveda, V 24. 1. Ascribed to the Gaupāyanas or Laupāyanas.

3 Not found in the Rigveda.

4 Ditto. *Thy shouting* : the roar of thy flames.

5 Rigveda X. 172. 4. *Her sister's gloom* : the darkness of Night.

6 Rigveda X. 157. 1. Ascribed to Bhuvana. *Bring..... to full completion* : through the efficacy of the sacrifice which we are performing.

7 Not found in the Rigveda. *Streams of water* : Sâyaṇa, whom Benfey follows, takes *śrutayah* here to mean by-ways. 'As many by-paths meet in the highway, so let all riches meet in thee.'—Stevenson.

8 Rigveda VI. 17. 15. Ascribed to Bharadvâja. *With this : gira*, song, being understood. *Hundred winters* : a hundred years being regarded in Vedic times as the natural duration of human life. See Rigveda, General index.

9 Not found in the Rigveda.

10 Ditto.

DECADE III. Indra and others.

At the Trikadrukas the great and strong enjoyed
the barley-brew. With Vishnu did he drink the
pressed out Soma juice, even as he would.

That hath so heightened him the great, the wide to
do his mighty work. So did the God attend the
God, true Indu Indra who is true.

2 This God who sees for thousands of mankind, the
light, the thought of poets, and the Law,

The brilliant one, hath sent forth hither all the
Dawns : spotless, one-minded, zealous in their
home they dwell, with thought upon the Steer.

3 Come to us, Indra, from afar, conducting us, as, to
the gatherings, a Lord of heroes, as an archer King,
the heroes' Lord !

We come with gifts of pleasant food, with flowing
juice, invoking thee, as sons invite a sire, that we
may win the spoil, thee, bounteousest, for gain of
spoil.

The metre is Ashti ($16 \times 4 = 64$ syllables) in stanzas 1 and 10 ;
Atyashti ($17 \times 4 = 68$) in 3, 5, 7, 9, Atijagati (13×4) in 4 and
6; and irregular in 2 and 8.

1 R̥gveda II. 22. 1. Ascribed to Gritsamada. *Trikadru-
kas* : the first three days of the religious ceremony called
Abhiplava.

2 Not found in the R̥gveda. *Who sees for thousands of
mankind* : *sahasramānavo drisak*. Sāyana's division of the
first word is *sahasramānavo*, but it seems impossible to const-
rue this. *Spotless, one-minded, zealous* : apparently referring
to the sunbeams. *The Steer* : the Sun.

3 R̥gveda I. 130 1. Ascribed to Paruchhhepa. The
hymns attributed to this Rishi are generally very obscure and
frequently unintelligible. One of their peculiarities is ' to
reiterate a leading word which occurs the third or fourth from
the end of the first line, and sometimes also of the third, and
to repeat it as the last word of the line.'—Wilson. See stanza
9, Note. *An archer* : *asta* : the R̥gveda has *astam*, home.

- 4 Loudly I call that Indra Maghavan, the mighty,
 resistless, evermore possessing many glori-s.
 Holy, most liberal, may he lead us on to riches,
 through songs, and, thunder-armed, make all our
 pathways pleasant !
- 5 Heald be our prayer ! In thought I honour Agni
 first : now straightway we elect this heavenly
 company, India and Vâyu we elect.
 For when our latest thought is raised and on Vivas-
 vân centred well, then do our holy songs go forward
 on their way our songs as 'twere unto the Gods.
- 6 To Vishnu, to the mighty whom the Maruts follow,
 let your hymns born in song go forth, Evayâmarut !
 To the strong, very holy band adorned with bracelets,
 that rushes on in joy and ever roars for vigour !
- 7 With this his golden splendour purifying him, he
 with his own allies subdues all enemies, as Sûra
 with his own allies.

4 Rigveda VIII. 86. 13. Ascribed to Rebha.

5 Rigveda I. 139. 1 Ascribed to Paruchchhepa. See stanza
 3, Note. *Vâyu* : God of wind.

6 Rigveda V. 87. 1. Ascribed to a supposed Rishi named
 Evayâmarut : but this word, whatever its exact meaning may
 be, is evidently a mere sacrificial exclamation : it recurs, as
 a sort of burden, in each verse of the original hymn. See
 Rigveda, Vol. II., pp 304, 305. *Born in song* : developing
 themselves and taking form in song : ' voice-born.'—Wilson.

7 Rigveda IX. 111. 1. Ascribed to Anânata, son of Paruch-
 chhepa. *He* : Soma *All enemies* : the fiends of darkness.
As Sûra with his own allies : as Surya or the Sun with his
 attendant beams of light. *Of juice* : the Rigveda has *sutasya*
 instead of *prishthasya* which Sâyana explains by *somasya*, of
 Soma. *With the praisers* : *rikvabhik* : perhaps the Angira-
 sas, members of the priestly family so named, are intended.
Having seven mouths that is, one mouth each, the mouth
 being mentioned in reference to their singing or to their love
 of Soma juice.

Cleansing himself with stream of juice he shines forth yellow-hued and red, when with the praisers he encompasses all forms, with praisers having seven mouths.

8 I praise this God, parent of heaven and earth, exceeding wise, possessed of real energy, giver of treasure, thinker dear to all,

Whose splendour is sublime, whose light shone brilliant in creation, who, wise and golden-handed, in his beauty made the sky.

9 Agni I deem our Hotar-priest, munificent wealth-giver, Son of Strength, who knoweth all that is, even as the Sage who knoweth all.

Lord of fair rites, a God with form erected turning to the Gods, he, when the flame hath sprung forth from the holy oil, the offered fatness, longs for it as it glows bright.

10 This, Indra ! dancer ! was thy hero deed, thy first and ancient work, worthy to be told forth in heaven,

Ever thine who furtheredst life with a God's own power, freeing the floods All that is godless may he conquer with his might, and, Lord of Hundred Powers, find for us strength and food !

8 Not found in the Rġveda Ascribed to Nakula. The deity is Savitar, the Sun as generator and vivifier.

9 Rġveda I. 127. 1. Ascribed to Paruchohhepa. See stanza 3, Note *Who knoweth all that is : jātavedasam* : omniscient Agni. ' Thus we have here *sunum sahaso JĀTAVEDASAM*, *vīpram na JĀTAVEDASAM*, this is nothing else than a kind of verbal alliterative jingle, but the Scholiast thinks it necessary to assign to the repeated word a distinct signification.'—Wilson.

10 Rġveda II 22 4 Ascribed to Gṛtsamada. *Dancer* : active in battle, dancer of the war-dance. *Life asum*, as in the Rġveda, appears to be the right reading *Freeing the floods* : releasing the rain which Vṛitra had obstructed.

DECADE IV. Soma Pavamana.

HIGH is thy juice's birth : though set it heaven, on earth it hath obtained dread sheltering power and great renown.

2 In sweetest and most gladdening stream flow pure, O Soma, on thy way, pressed out for Indra, for his drink !

3 Flow onward mighty with thy stream, inspiring the Maruts' Lord, winning all riches with thy power !

4 Flow onward with that juice of thine most excellent, that brings delight, slaying the wicked, dear to Gods !

5 Three several words are uttered : kine are lowing, cows who give the milk : the tawny-hued goes bellowing on.

6 For Indra girt by Maruts, flow, thou Indu, very rich in meath, to seat thee in the place of song !

7 Strong, mountain-born, the stalk hath been pressed in the streams for rapturous joy. Hawk-like he settles in his home.

The metre is Gâyatri.

1 Rigveda IX. 61. 10. Ascribed to Amahiyu.

2 Rigveda IX. 1. 4. Ascribed to Madhuchchandas.

3 Rigveda IX. 65. 10. Ascribed to Bṛigu, son of Varuna, or to Jamadagni of the family of Bhrigu.

4 Rigveda IX. 61. 19. Ascribed to Amahiyu.

5. Rigveda IX. 33. 4. Ascribed to Trita Aptya. *Three several words* : meaning according to Sâyana, *trividha stutih*, praise of three kinds from the three Vedas. Perhaps, as Prof. Ludwig suggests, the three vocal tones or keys are intended. *The milk* : required for sacrificial purposes. *The tawny-hued* : the yellow Soma juice. *Bellowing* : or roaring : an exaggerated expression for the sound made by the juice, as it drops from the filter.

6 Rigveda IX. 34. 22. Ascribed to Kasyapa. *In the place of song* : the Rigveda has *ritasya*, 'of sacrifice,' instead of *arkasya*, 'of song,' or 'of the hymn.'

7 Rigveda IX. 62. 4. Ascribed to Jamadagni. *The stalk* : the Soma plant, which is said to have grown on mountains.

- 8 Gold-hu d ! as one who giveth strength flow on for
Gds to drink, a draught for Vâyu, and the Marut
host !
- 9 Soma, the dweller on the hills, effused, hath flowed
into the sieve. All-bounteous art thou in carouse.
- 10 The Sage of heaven whose heart is wise, when laid
between both hands, with roars, gives us delightful
powers of life.

DECADE V. Soma Pavamâna.

- THE rapture-shedding Somas have flowed forth in
our assembly, pressed to glorify our liberal lords.
- 2 The Somas, skilled in song, the waves, have led the
water forward, like buffaloes speeding to the woods.
- 3 Indu, flow on, a mighty juice, glorify us among the
folk drive all our enemies away !
- 4 For thou art strong by splendour : we, O Pavamâna,
call on thee, the brilliant looker on the light.

8 Rigveda IX. 25. 1. Ascribed to Drîhachyuta.

9 Rigveda IX. 18. 1. Ascribed to Asita, or to Devala. *The sieve* the strainer, made of twigs and lined with wool.

10 Rigveda IX. 9. 1. Ascribed to Asita, or to Devala. *The Sage of heaven* : the Soma *Both hands ; naptiyoh* . literally, two granddaughters. According to Sâyana, the two boards used in pressing the Soma are intended. *With roars* : *svanaih* the sound made by the dropping juice. The Rigveda has *svânô*, effused.

The metre is Gâyatrî. All the verses are from Book IX, of the Rigveda

1 Hymn 32 1. Ascribed to Śyāvâsya, *Our liberal lords* : the institutors of sacrifices

2 Hymn 33 1. Ascribed to Trita Âptya. The Rigveda has *na yanti* instead of *nayanta* : — 'Like waves of water, skilled in song, the juices of the Soma go onward like buffaloes to woods.'

3 Hymn 61 28. Ascribed to Amahîyu

4 Hymn 65 4. Ascribed to Bhrigu or to Jamadagni. *Pavamâna* Soma undergoing purification for sacrificial purposes.

- 5 Indu, enlightener, dear, the thought of poets, hath flowed clearly, like a charioteer who starts the steed.
- 6 Through our desire of heroes, kine, and horses, potent Soma drops, brilliant and swift, have been effused.
- 7 God, working with mankind, flow on; to Indra go thy gladdening juice: to Vāyu mount as Law commands!
- 8 From heaven hath Pavamāna made, as 'twere, the marvellous thunder, and the lofty light of all mankind.
- 9 Pressed for the gladdening draught the drops flow forth abundantly with song, flow onward with the stream of meath.
- 10 Reposing on the river's wave, the Sage hath widely flowed around, bearing the bard:whom many love.

5 Hymn 64. 10 Ascribed to Kasyapa; *I he thought: matih*: the Rigveda has *mati*, 'by the thoughts or hymns.'

6 Hymn 64, 4.

7 Hymn 63, 22. Ascribed to Nidhruvi.

8 Hymn 61. 16. Ascribed to Amahīyu. 'The purified [Soma] has generated the great light which is common to all mankind, like the wonderful thundering of the sky.'—Muir, *Original Sanskrit Texts*, IV. 112. The great light common to all men, or *visvānaram*, or *the lofty light of all mankind*, is Agni Vaisvānara.

9 Hymn 10 4. Ascribed to Asita or Devala.

10 Hymn 14. 1. Ascribed to Asita or Devala. *On the river's wave*: in the *vasativari* waters which are used to sprinkle or soak the stalks of the Soma plants. *Bearing the bard*: the Sage, that is omniscient deified Soma juice is said to bear the bard, that is, itself—called bard on account of the sound it makes in dropping. The Rigveda has *kāram* instead of *kārum*, 'bearing the hymn, or, perhaps, 'the prize,' Soma being regarded as a couiser or race-horse.

BOOK VI.

CHAPTER I.

DECADE 1. Soma Pavamâna.

THE Gods have come to Indu well-descended, beautified with milk, the active crusher of the foe.

- 2 Active, while being purified, he hath assailed all enemies - they deck the Sage with holy hymns.
- 3 Pouring all glories higher, he, effused, hath passed within the jar Indu on Indra is bestowed.
- 4 From the two press-boards is the juice sent, like a car-horse, to the sieve : the steed steps forward to the goal.
- 5 Impetuous, bright, have they come forth, unwearied in their speed, like bulls, driving the black skin far away.

The metre is Gâyatri All the references are to Book IX. of the Rîgveda.

1 Hymn 61 13. Ascribed to Amahiya. *Well-descended* : literally, well-born, or well produced.

2 Hymn 40 1. Ascribed to Brîhanmati.

3 Hymn 62 19. Ascribed to Jamadagni. *The jar* : the *kalasa*, beaker or vase into which the Soma juice flows *Indu on Indra is bestowed* : instead of this, the Rîgveda has, '(he) stands like a hero 'mid the kine,' that is, among the enemy's cattle for which he fights.

4 Hymn 26 1. Ascribed to Prabhûvasu *Press-boards* : two planks; between which the stalks of the Soma plant, after they have been bruised by the pressing-stones, are thoroughly squeezed so that all the juice may be extracted.

5 Hymn 41 1. Ascribed to Medhyâtithi. *The black skin* : meaning apparently, both the black pall or covering of night and the Râkshasas or dark-skinned Dasyus, the non-Âryan inhabitants of the country.

- 6 Soma, thou flowest chasing foes finder of wisdom
and delight : drive thou the godless folk afar !
- 7 Flow onward with that stream wherewith thou
gavest splendour to the Sun, speeding the waters
kind to man !
- 8 Flow onward thou who strengthenedst Indra to
slaughter Vritra who compassed and stayed the
mighty floods !
- 9 Flow onward, Indu, with this food for him who in thy
wild delights battered the nine-and-ninety down !
- 10 Flow, pressed, into the filter speed the heavenly one
who winneth wealth, who bringeth booty through
our juice !

DECADE II. Soma Pavamâna.

THE tawny Bull hath bellowed, fair as mighty Mitra
to behold : he gleams and flashes with the Sun.

- 2 We choose to-day that chariot steed of thine, the
strong, that brings us bliss, the guardian, the
desire of all

6 Hymn 63 24. Ascribed to Nidhruvi.

7 Hymn 63 7.

8 Hymn 61. 22. Ascribed to Amahyu.

9 Hymn 61. 1.-*The nine-and-ninety* : the countless cloud-
castles of the demons of drought.

10 Hymn 52 1 Ascribed to Uchathya. *The heavenly one* :
dyuksham : this and the following epithet are in the nomina-
tive case in the Rigveda. They refer to the juice regarded as
distinct from Soma who is addressed.

The metre is Gâyatri. All the references are to Book IX.
of the Rigveda.

1 Hymn 2. 6 Ascribed to Medhâtithi. *The tawny Bull* :
the strong, greenish-yellow Soma juice. 'The golden-hued
showerer of blessings.'—Wilson. *With the Sun* : in rivalry
with Sûrya, the Sun-god

2 Hymn 65 28 Ascribed to Bhrigu or Jamadagni. *That*
chariot-steed of thine : that is, Soma itself, which is frequently

- 3 Adhvaryu, to the filter lead the Soma juice expressed with stones · make thou it pure for Indra's drink.
- 4 Swift runs this giver of delight, even the stream of flowing juice swift runs this giver of delight
- 5 Pour hitherward O Soma, wealth in thousands and heroic strength, and keep renown secure for us!
- 6 The ancient living ones have come unto a newer resting place. They made the Sun that he might shine.
- 7 Soma, flow on exceeding bright with loud roar to the reservoirs, resting in wooden vats, thy home!
- 8 O Soma, thou art strong and bright, potent, O God, with potent sway thou, mighty one, ordainest laws.
- 9 For food, flow onward with thy stream, cleansed and made bright by sapient men Indu, with sheen approach the milk!
- 10 Soma, flow on with pleasant stream, strong and devoted to the Gods, our friend, unto the woollen sieve.

called *vahni*, carrier, drawer, or horse that carries or draws. *The guardian . pântam* · according to Professor Pischel 'den schwellenden,' the swelling one See *Vedische Studien*, I. pp. 191—194.

3 Hymn 51. 1. Ascribed to Uchathya.

4 Hymn 58 1. Ascribed to Avatsâra. *Swift : tarat* : 'rescuing (his worshippers from sin)'—Wilson.

5 Hymn 63 1. Ascribed to Nidhruvi

6 Hymn 23 '2. Ascribed to Asita or Devala. *The ancient living ones* : the Soma-drops. *Newer resting-place* · a newly prepared place of sacrifice.

7 Hymn 65. 19. Ascribed to Bhrigu or Jamadagni. *In wooden vats* : *vaneshu* literally, in woods According to Sâyana, 'in waters' In the Rigveda the last Pâda is different :— 'Falcon-like resting in thine home.'

8 Hymn 64. 1. Ascribed to Kasyapa. *Strong vrishâ* : see, *Vedic Hymns* (Sacred Books of the East), Part I. pp. 139. 140.

9 Hymn 64 13.

10 Hymn 6 1. Ascribed to Asita or Devala.

- 11 By this solemnity, Soma, thou, though great; hast been increased: in joy thou verily actest like a bull!
- 12 Most active and benevolent, this Pavamâna sent to us for lofty friendship meditates.
- 13 Indu, to us for this great rite, bearing as 'twere thy wave to Gods, unwearied, thou art flowing on.
- 4 Chasing our foemen, driving off the godless, Soma floweth on, going to Indra's settled place.

DECADE III. Soma Pavamâna.

- CLEANSING thee, Soma, in thy stream, thou flowest in a watery robe: giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.
- 2 Hence sprinkle forth the juice effused, Soma, the best of sacred gifts, who, friend of man, hath run amid the water-streams! He hath pressed Soma out with stones.

11 Hymn 47. 1. Ascribed to Kavi. In the Rigveda, 'Soma' is in the nominative case, and the verbs are in the third person. *Actest like a bull* : roarest.

12 Hymn 62 10. Ascribed to Jamadagni. *Meditates* : 'is known (by all).—Wilson

13 Hymn 44 1. Ascribed to Ayâsya. *For this great rite* : 'to give us abundant wealth'—Wilson.

14 Hymn 61. 25. Ascribed to Amahyu. *The godless* : *arâvnnah* those who present no sacrificial offerings. *Settled place* : *nishkr.tame* the vessel set apart for the Soma juice that is to be offered to him

The whole of the hymn is taken from the Rigveda, Book IX: 107, which is ascribed to the Seven Rishis Bharadvâja, Kasyapa, Gotama, Atri, Visvâmitra, Jamadagni, and Vashishta. The metre is Brihati.

1 Stanza 4. *In the place of law* : in the place of Law-ordained sacrifice

2 Stanza 1 *He* : the priest. Or *sushava* may be the first person.

- 3 Expressed by stones, O Soma, and urged through the long wool of the sheep, thou, entering the press-boards even as men a fort, gold-hued hast settled in the vats.
- 4 O Soma,—for the feast of Gods, river-like he hath swelled with surge, sweet with the liquor of the stalk, as one who wakes, into the vat that drops with meath.
- 5 Pressed out by pressers, Soma goes over the fleecy backs of sheep, go-s, even as with a mare, in tawny-coloured stream, goes in a sweetly-sounding stream.
- 6 Soma, Indu, every day thy friendship hath been my delight Many fiends follow me ; help me thou tawny hued : pass on beyond these barriers !
- 7 Deft handed thou, when purified liftest thy voice amid the sea Thou, Pavauâna, makest riches flow to us, yellow, abundant, much desired.

3 Stanza 10 *Press-boards : chamu* : between which the crushed stalks of the Soma were thoroughly squeezed. See Zimmer, *Altindisches Leben*, p 277. Others take *chamu* to be two saucers or beakers into which the filtered juice dropped: 'the cups'—Wilson 'Gefass.'—Grassmann. Benfey translates correctly, 'zur Presse.'

4 Stanza 12. *O soma.....he* : a sort of periphrasis for Soma in the nominative case.

5 Stanza 8 *As with a mare* : as swift as if he were carried by a race-horse.

6 Stanza 19. *Many fiends* : the text has only *puṇi*, Many, multa, in the neuter plural Sâyana supplies *rakshânsi*, Râkshasas or fiends. *Pass on beyond these barriers* : 'overcome those who surround me'—Wilson. 'Come within our enclosure.'—St. venson. The latter appears to be the correct interpretation

7 Stanza 21. *Amid the sea* : *ântarikshe kalase va*, 'in the sky or in the beaker or jar,' says Sâyana.

- 8 The living drops of Soma juice pour, as they flow,
the gladdening drink, intelligent drops above the
station of the sea, exhilarating, dropping meath.
- 9 Soma, while thou art cleansed, most dear and watch-
ful in the sheep's long wool, most like to Angiras !
thou hast become a sage. Sprinkle our sacrifice
with mead !
- 10 Soma, the gladdening juice, flows pressed for Indra
with his Marut host : he hastens o'er the fleece
with all his thousand streams : him, him the men
make pure and bright.
- 11 Flow on, best winner of the spoil, to precious gifts
of every sort ! Thou art a sea according to the
highest law, joy giver, Soma ! to the Gods.
- 12 Over the cleansing sieve have flowed the Pavamânas
in a stream, girt by the Maruts, gladdening, seeds
with Indra's strength, for wisdom and for dainty
food.

DECADE IV. Soma Pavamana.

Run onward to the reservoir and seat thee : cleansed
by the men speed forward to the battle !

8 Stanza 14. *The sea* : of air, or the vessel into which
the juice flows. *Dropping meath* : or, giving rapture. The
Rigveda has *svarvidah*, finding light or heaven

9 Stanza 6. *Most like to Angiras* : *angirastama* : most
richly endowed with the qualities of Angiras, the representa-
tive of the great family of priestly fathers or typical first
sacrificers, frequently mentioned in the Rigveda. *Mead* : or,
rain

10 Stanza 17. *The fleece* : the woollen strainer.

11 Stanza 23. The Rigveda differs :—' Flow on to win the
spoil, flow on to lofty lore of every kind. Thou, Soma,
as exhilarator wast the first to spread the sea abroad for Gods'

12 Stanza 25. *The Pavamânas* : 'thy purified juices.'—Wil-
son *Dainty food* : oblations.—

The metre is Trishtubh. All the references are to Book IX.
of the Rigveda.

1 Hymn 87. Ascribed to Uṣanâ Kāvya. *Battle* : or, booty.

- Making thee glossy like an able courser, forth to the sacred grass with reins they lead thee.
- 2 The God declares the deities' generations, like Uṣanâ, proclaiming lofty wisdom.
With brilliant kin, far ruling, sanctifying, the wild boar, singing with his foot, advances.
- 3 Three are the voices that the car-steed utters: he speaks the lore of prayer, the thought of Order.
To the cows' master come the cows inquiring: the hymns with eager longing come to Soma.
- 4 Made pure by this man's urgent zeal and impulse, the God hath with his juice the Gods pervaded.
Pressed, singing, to the sieve he goes, as passes the Hotar to enclosures holding cattle.
- 5 Father of holy hymns Soma flows onward, the father of the earth, father of heaven;
Father of Agni, Sûrya's generator, the father who begat Indra and Vishnu.
- 6 To him, praiseworthy, sacred tones have sounded,
Steer of the triple height, the life-bestower.
Dwelling in wood, like Varuna, a river, lavishing treasure, he distributes blessings.

2 Hymn 97 7 Ascribed to Vṛishagana, son of Vasishtha. *The wild boar*: Soma singing with his foot: sending out a sound as his drop flow down

3 Hymn 97 94 Ascribed to Parâsara. *Three are the voices*: the three Vedas, according to Sâyana. Three tones of the voice are probably intended. *The car steed*: Soma

4 Hymn 97 1 *This man's*: the priest's *Impulse*: *hemana*: from the root *hi*. According to Sâyana, 'by gold,' that is by the gold adorned hand of the priest. *Singing*: the sound of the flowing juice is compared to the priest's recitation of sacred texts. *Enclosures* literally, measured seats or places: 'the halls prepared (for sacrifice) containing victims'—Wilson.

5 Hymn 96 5. Ascribed to Prataidana.

6 Hymn 90 2 Ascribed to Vasishtha *Of the triple height*: dwelling in the firmament, on the mountain, and on the altar. *In wood*: in wooden vats. *Like Varuna, a river*: the Rîgveda differs:—'as Varuna (dwells) in rivers.'

- 7 Guard of all being, generating creatures, loud roared
the sea as highest law commanded
Strong, in the filter, on the fleecy summit, pressed from
the stone, Soma hath waxen mighty.
- 8 Loud neighs the tawny steed when started, settling
deep in the wooden vessel while they cleanse him.
Led by the men he makes the milk his raiment :
then shall he, of himself, engender worship.
- 9 This thine own Soma, rich meath, O Indra, the
Strong, hath flowed into the Strong One's filter.
The swift steed, bounteous, giving hundred-, thousands,
hath reached the sacred grass which never fails him.
- 10 Flow onward, Soma, rich in meath, and holy, enrob-
ed in waters, on the fleecy summit !
Settle in vessels that are full of fatness, as cheering
and most gladdening drink for Indra !

DECADE V. Soma Pavamana.

In forefront of the cars forth goes the hero, the leader,
seeking spoil: his host rejoices.
Soma endues his robe of lasting colours, and blesses,
for his friends, their calls on Indra.

7 Hymn 97 40 *The sea : Soma. The fleecy summit : the*
woollen strainer. *From the stone : the adrih* of the text is
unintelligible, and I adopt Prof Ludwig's suggestion that
adreh may have been the original reading. Benfey translates
'durch Steine' as though the word were *adribhih*.

8 Hymn 95 1. Ascribed to Praskanya. *Deep in the wooden*
vessel literally, 'in the belly of the wood.'

9 Hymn 87. 4. Ascribed to Usanâ Kâvya. *The Strong*
hath flowed into the Strong One's filter : the Rîgveda has,
'strong for the strong (that is, for Indra) hath flowed into the
filter.'

10 Hymn 96. 13 Ascribed to Pratardana. *Full of fatness :*
ghritavanti : according to Sâyana, 'containing water.'

The metre is Trishtubh. All the references are to Book IX
of the Rîgveda.

1 Hymn 96 1. Ascribed to Pratardana. *The hero : Soma,*
as a warrior who goes forth to conquer. Seeking spoil :

2 Thy streams have been poured forth with all their sweetness, when, cleansed, thou passest through the woollen filter.

The race of kine thou cleanse'st, Pavamāna! Thou didst beget and speed the Sun with splendours.

3 Let us sing praises to the Gods: sing loudly, send ye the Soma forth for mighty riches!

Let him flow, sweetly-flavoured, through the filter: Let the God Indu settle in the beaker!

4 Urged on, the father of the earth and heaven hath gone forth like a car to gather booty,

Going to Indra, sharpening his weapons, and in his hands containing every treasure.

5 When, by the law of the Most High, in presence of heaven and earth, the fond mind's utterance formed him,

Then, loudly lowing came the cows to Indu, the chosen well-loved master of the beaker.

6 Ten sisters, pouring out the rain together, the sage's quickly-moving thoughts, adorn him

gavyan: literally, seeking cows, with illusion, perhaps, to the milk which will be mingled with the juice. *Of lasting colours*: *rabhasūnī*: literally, robust 'Hastily made.'—Wilson. 'Splendid.'—Benfey. 'Brilliant.'—Grassmann.

2 Hymn 97 31 Ascribed to Parāśara *Thou didst beget*: instead of the active participle *janayan*, begetting, the Rīgveda has *jānanaḥ*, 'being born'

3 Hymn 97. 4. *Let the God Indu*: the Rīgveda has *devayurnah* 'our pious one' instead of *deva induh*.

4 Hymn 90 1. Ascribed to Vasiṣṭha

Hymn 97 22 *In presence of heaven and earth*: *dyukshoranke*: the Rīgveda has *kshoranike*, meaning, apparently, 'at the head of,' or 'chief of, food'

6 Hymn 93 1. Ascribed to Nodhas. *Ten sisters*: the fingers, which press out the juice of the Soma plant *Thoughts*: the means by which he shows his devotion. *Child of Surya*: Sāyana explains *jah* offspring, by *jayah*, wives i.e. the quarters of the heavens, called Sūrya's wives because they are made manifest by his rays 'the green tinted one flows round the wives of the sun.'—Wilson

Hither hath run the gold-hued child of Sûrya, and reached the vat like a fleet vigorous couser.

7 When beauties strive for him as for a charger, then strive the songs as people for the sunlight.

A mighty Sage, he flows enrobed in waters and hymns as 'twere a stall that kine may prosper.

8 Strong Indu, bathed in milk, flows on for Indra, Soma exciting strength, for his carousal.

He quells malignity and slays the demons, King of the homestead, he who gives us comfort.

9 Pour forth this wealth with this purification: flow onward to the yellow lake, O Indu!

Here, too, the bright one, wind-swift, full of wisdom, shall give a son to him who cometh quickly.

10 Soma, the mighty, when, the waters' offspring, he chose the Gods, performed that great achievement.

He, Pavamâna, granted strength to Indra: he, Indu, generated light in Sûrya.

11 As for a chariot-race, the skilful speaker, first hymn, inventor, hath with song been started.

The sisters ten upon the fleecy summit adorn the car-horse in the resting-places

7 Hymn 94. 1. Ascribed to Kanva Ghaura. The meaning, apparently, is: when the bright and beautifying waters hasten emulously to cleanse Soma as though he were a horse, the voices of singing worshippers vie with each other like the shouts of men who are fighting for light and life. Soma flows on in his wisdom, blent with the waters and surrounded with hymns into the midst of which he enters as into a stable full of kine in order to make them increase and multiply.

8 Hymn 97. 10 Ascribed to Manya Vâsishtha of the homestead: *vrijanasya*: see Geldner, *Vedische Studien*, I pp. 139, 143, 147; and Max Muller, *Vedic hymns*, Part I. pp. 208, 304.

9 Hymn 97. 52 Ascribed to Kutsa of the family of Angiras.

10 Hymn 97. 41. Ascribed to Parâsara.

11 Hymn 91. 1 Ascribed to Kasyapa the skilful speaker: Soma who makes men eloquent *First hymn*. chief subject of hymns. The Rîgveda has *prathamô manish*, 'chief, sage,' instead of *prathamâ manishâ*. The sisters ten: the priest's fingers.

- 12 Hastening onward like the waves of waters our holy hymns are coming forth to Soma
To him they go with lowly adoration, and, longing,
enter him who longs to meet them.

CHAPTER II.

DECADE I. Soma Pavamāna.

- FOR first possession of your juice, for the exhilarating drink,
Drive ye away the dog, my friends, drive ye the long-tongued dog away!
2 As Pôshan, Fortune, Bhaga, comes this Soma while they make him pure.
He, Lord of all the multitude, hath looked upon the earth and heaven.
3 The Somas, very rich in sweets, for which the sieve is destined, flow
Effused, the source of Indra's joy: may your strong juices reach the Gods!
4 For us the Soma juices flow, the drops best furtherers of weal,
Effused as friends, without, a spot, benevolent, finders of the light.
5 Stream on us riches that are craved by hundreds, best at winning spoil,

12 Hymn 95. 3. Ascribed to Praskanva.

The metre is Anushtub. All the references are to Book IX. of the Rîgveda.

1 Hymn 101. 1. Ascribed to Andhign. *Drive ye away*: prevent dogs, Râkshasas or fiends who disturb and defile sacrifices, from drinking the Soma juice.

2 Hymn 101. 7. Ascribed to Nahusha.

3 Hymn 101. 4. Ascribed to Yayâti.

4 Hymn 101. 10. Ascribed to Manu Sâmvarana.

5 Hymn 98. 1. Ascribed to Ambarisha and Rîjivan.

Riches, O Indu, thousandfold, most splendid, that surpass; the light !

6 The guileless ones are singing praise to Indra's well-beloved friend,

As, in the morning of its life, the mothers lick the new-born calf.

7 They for the bold and lovely one ply manly vigour like a bow :

Bright, glad, in front, of songs they spread to form a vesture for the Lord.

8 Him with the fleece they purify, brown, golden-hued, beloved of all,

Wh, with exhilarating juice goes forth to all the deities.

9 Let him, as mortal, crave this speech, for him who presses, of the juice,

As Bṛigu's sons chased Makha, so drive ye the niggard hound away !

6 Hymns 100 1. Ascribed to the two Rebhasūnus, sons of Rebha. *The guileless ones* : the *vasativari* waters, used in the preparation of the Soma juice.

7 Hymn 99. 1. Ascribed to the two Rebhasunus. *They* : the drops of flowing Soma juice, regarded as distinct from the deity, are the subject. In the R̥gveda, the reading in the second line is *sukram vayanty asuraya nirniṣm*. 'they weave bright raiment for the Lord,' instead of *sukra vi yanty asuraya nirniṣe*. The Asura or Lord is Soma the God.

8 Hymn 98 7. Ascribed to Ambarisha and R̥jivan.

9 Hymn 101 13. Ascribed to Prajāpati. The stanza is obscure. The R̥gveda has *sunvāndsya* instead of *sunvāndya* and *ṛita* instead of *vasht* : 'Let no mortal hear the sound of the effused Soma -- Wilson. Professor Ludwig's explanation of the Sāmaveda text is :--As a mortal [let him not be too proud] let him honour [let him have power over, let him dispose of] this speech of the juice for him [in favour of him], who presses out thereof ; or, Prof Ludwig suggests, *vashta* may be referred to the root *vah*, *veh-o*, to carry. *makha* : meaning elsewhere, strong, brisk, combatant or champion, is here, apparently, the name or an epithet of a demon who obstructed the Bṛigus' sacrifice. *The niggard hound* : the Rākshasa or demon who offers no oblation to the Gods.

DECADE II Soma Pavamāna.

GRACIOUSLY MINDED he is flowing on his way to win
 dear names o'er which the youthful one grows great.
 The mighty and far-seeing one hath mounted now
 the mighty Surya's car which moves to every side.

2 Spontaneous let our drops of Soma juice flow on,
 pressed out and tawny-coloured, mightily, to the
 Gods !

Still let our enemies, the godless, be in want, though
 filled with food ; and let our prayers obtain success !

3 Most beauteous of the beauteous, Indra's thunder-
 bolt, this Soma rich in sweets, hath clamoured in the
 vat.

Dropping with oil, abundant, streams of sacrifice
 flow unto him, and milch-kine, lowing, with their
 milk.

4 Indu hath started forth for Indra's settled place, and
 slights not, as a friend, the promise of his friend.

Soma comes onward like a youth with youthful maids,
 and gains the beaker by a course of hundred paths.

The metre is Jagati. All the references are to Book IX.
 of the Rigveda.

1 Hymn 70 1 Ascribed to Kavi of the family of Bhrigu.
O'er which : that is, the fresh and strong Soma exceeds in
 greatness even the high titles which he wins by his gracious
 deeds

Hymn 79. 1. Ascribed to Kavi. The second line is conjec-
 turally translated, the meaning of *ishayo* being unknown. The
 corresponding line in the Rigveda has *vi cha nasan na isho*
aratayo 'ryo nasanta, meaning, perhaps — 'Perish among us
 they who give no gifts of food . perish the godless !'

3 Hymn 77. 1. Ascribed to Kavi. *as Indra's thunderbolt* :
 as mighty in operation as the bolt in Indra's hands. *And milch-*
kine : the Rigveda has *na*, like, instead of *cha*, and

4 Hymn 86 16 Ascribed to the Rishi is called Sikatas.
Settled place : the vessel set apart for libations intended for
 Indra. *Promise* : Sāyana derives *sangirum* from *sangri*, to
 swallow : 'the friend leaves not the stomach of his friend.'—
 Wilson *Hundred paths*, through the interstices of the wood
 of which the filter is made.

5 On flows the potent juice, sustainer of the heavens,
the strength of Gods, whom men must hail with
shouts of joy.

Thou, gold-hued, started like a courser by brave
men, art lightly showing forth thy splendour in
the streams.

6 Far-seeing Soma flows, the Steer, the Lord of
hymns, the furtherer of days, of mornings and of
heaven.

Breath of the rivers, he hath roared into the jars,
and with the help of sages entered Indra's heart.

7 The three-times seven milch-kine in the loftiest
heaven have for this Soma poured the genuine
milky draught.

Four other beauteous creatures hath he made for his
adornment when he waxed in strength through
holy rites.

8 Flow on to Indra, Soma, carefully effused : let sick-
ness stay afar together with the fiend !

Let not the double-tongued delight them with thy
juice : here be thy flowing drops laden with
opulence !

5 Hymn 76 1 Ascribed to Kavi *Lightly* : or, spontaneously.

6 Hymn 86. 19 *Breath* . or, life : the Rîgveda has *krana*,
m₁xt instead of *prana*

7 Hymn 70 1 Ascribed to R. nu. *The three times seven
milch-kine* are, according to Sâyana, the twelve months, the
five seasons, the three worlds, and Âditya or the Sun. Probably,
as Prof. Ludwig says, the seven celestial rivers, multiplied by
three to correspond with the three divisions of heaven, are in-
tended. These supply the genuine draught in contrast with
the *four other beauteous beings* the Vasatîvarî and the three
Ekadhanâ waters, which are terrestrial and factitious, made to
adorn or purify Soma.

8 Hymn 85. 1. Ascribed to Vena, of the family of Bhrigu.

- 9 Even as a King hath Soma, red and tawny Bull, been pressed : the wondrous one hath bellowed to the kine.
While purified thou passest through the filtering fleece to seat thee hawk-like on the place that drops with oil.
- 10 The drops of Soma juice, like cows who yield their milk, have flowed forth, rich in meath, unto the deity,
And, seated, on the grass, raising their voice, assumed the milk, the covering robe wherewith the udders stream.
- 11 They balm him, balm him over, balm him thoroughly, caress the mighty strength and balm it with the meath.
They seize the flying Steer at the stream's breathing-place . cleansing with gold they grasp the animal herein.
- 12 Spread is thy cleansing filter, Brahmanaspati as prince thou enterest its limbs from every side.
The raw, whose mass hath not been heated, gains not this . they only which are dressed, which bear, attain to it.

9 Hymn 82. 1. Ascribed to Vasu, of the family of Bharadvâja. *That drops with oil* : where clarified butter is poured out Sâyana explains *ghṛitavantam*, here by *udakavantam*, 'containing water.'

10 Hymn 68. 1. Ascribed to Vatsapri. The second line is obscure. According to Sâyana *usriyâh* here means cows — 'the lowing kine sitting on the *baḥis* grass hold in their udders the pure (juice) welling up.'—Wilson.

11 Hymn 86 43 *They* the priests. *Breathing-place* where the stream seems to stay for a moment to recover breath. *With gold* . with gold-ringed fingers. *The animal* . Soma.

12 Hymn 83 1. Ascribed to Pavitra. What Brahmanaspati's filter is, is not clear. *The raw* uncooked oblation. *Which bear* : 'bearing the sacrifice).'—Wilson. *This* the filter, according to Sâyana. Prof. Ludwig thinks that *tat* means Agni or Sūrya.

DECADE III.

Soma Pavamâna.

- To Indra, to the mighty one, let these gold-coloured
juices go,
Drops born as Law prescribes, that find the light of
heaven !
- 2 Flow vigilant for Indra, thou Soma, yea, Indu, run thou
forth :
Bring hither splendred strength that finds the light of
heaven !
- 3 Sit down, O friends, and sing aloud to him who purifies
himself :
Deck him for glory, like a child, with holy rites !
- 4 Friends, hymn your Lord who makes him pure for
raptuous carouse : let them
Sweeten him, as a child, with lauds and sacred gifts !
- 5 Breath of the mighty Dames, the Child, speeding the
plan of sacrifice,
Surpasses all things that are dear, yea, from of old !
- 6 In might, O Indu, with thy streams flow for the banquet
of the-Gods.
Rich in meath, Soma, in our beaker take thy seat !

The metre is Ushnih (8+8+12). The references are to Book IX. of the Rigveda.

1 Hymn 106. 1 Ascribed to Agni Châkshusha. *As Law prescribes : srushje* : the Rigveda has *srushji*, rapidly

2 Hymn 106. 4 Ascribed to Chakshus Mânava.

3 Hymn 104. 1. Ascribed to Parvata and Nârada of the family of Kavya, or to the two Sikhandinis Apsarases, daughters of Kasyapa.

4 Hymn 105. 1. Ascribed to Parvata and Nârada. The hymn from which the stanza is taken is a short of *rifacimento* of hymn 104.

5 Hymn 102. 1 Ascribed to Trita Âptya. *Breath* : the Rigveda has *krânâ*, blent with, instead of *prânâ* : cf. preceding Decade, stanza 6. *Mighty Dames*. *mahinâm*, magnarum, without a substantive, meaning the rivers. *From of old* or *dvitâ* may be merely a particle of affirmation = the Greek verily, especially.

6 Hymn 106. 7. Ascribed to Manu Âpsava

7 Soma, while filtered, with his wave flows through the long wool of the sheep.

Roaring, while purified, before the voice of song.

8 The speech is uttered for the Sage, for Soma being purified :

Bring meed as 'twere to one who makes thee glad with hymns !

9 Flow to us, Indu, very strong, effused, with wealth of kine and steeds,

And do thou lay above the milk thy radiant hue !

10 Voices have sung aloud to thee as finder-out of wealth for us .

We clothe the hue thou wearest with a robe of milk.

11 Gold-hued and lovely in his course through tangles of the wool he flows :

Stream forth heroic fame upon the worshippers !

12 On through the long wool of the sheep to the meath-dropping vat he flows .

The Rishis' sevenfold quire hath sung aloud to him.

DECADE IV. Soma Pavamâna.

FOR Indra flow, thou Soma, on, as most inspiring drink, exceeding rich in sweets,

Great, most celestial, gladdening drink !

7 Hymn 106. 10. Ascribed to Agni Châkshusha

8 Hymn 103. 1. Ascribed to Devita Âptya.

9 Hymn 105. 4. Ascribed to Parvata and Nârada *Do thou lay. dhâraya* : the Rîgveda has *didharam*, 'I have laid.'

10 Hymn 104. 4.

11 Hymn 106. 13. Ascribed to Agni Châkshusha. *Stream forth* : the Rîgveda has the present participle instead of the imperative *abhyarsha*.

12 Hymn 103. 3. *Sevenfold quire sapta vânik* . literally, seven voices or tones, meaning, according to the Scholiast, the seven generic metres of the Veda

The metre is Kakup (8+12+8), except in stanza 8 where it is Satobrihatî (12+8+12+8) with the last Pâda lengthened and repeated. The references are all to hymn 103 of Book IX, of the Rîgveda.

1 Hymn 108. 1. Ascribed to Gauriviti

- 2 Make high and splendid glory shine hitherward, Lord of food, God, on the friend of Gods :
Unclose the cask of middle air !
- 3 Press ye and pour him, like a steed, laud-worthy, speeding through the region and the flood,
Who swims in water, dwells in wood !
- 4 Him, even this Steer who milks the heavens, him with a thousand streams, distilling rapturous joy,
Him who brings all things excellent
- 5 Effused is he who brings good things, who brings us store of wealth and sweet refreshing food,
Soma who brings us quiet homes
- 6 For, verily, Pavamâna, thou, divine ! endued with brightest splendour calling all
Creatures to immortality.
- 7 Effused, he floweth in a stream, best rapture-giver in the long wool of the sheep,
Sporting, as 'twere the waters' wave.
-

2 Stanza 9 Ascribed to Ūrdhvasadman Ângirasa. *On the friend of Gods*. the pious worshipper. The Rigveda has *devayuh*, the nominative case, 'as the friend of Gods,' instead of *devayum*.

3 Stanza 7. Ascribed to Rjysvan Bhâtadvâja *Laud-worthy* : *stoman*, laud, hymn, here meaning subject, or worthy of, the hymn. *Speeding through the region* : *rajastu* : *am* : crossing the air. *In wood* : in the tub or vat.

4 Stanza 11. Ascribed to Kîitayrṣas *Him*. *who milks the heavens* : who obtains rain for us. 'We praise' must be understood. Instead of *divoduham*, heaven-milker, the Rigveda has *divo duhuh* :—'they have drained him, the steer of heaven.'

5 Stanza 13. Ascribed to Rinañchaya Ângirasa.

6 Stanza 3. Ascribed to Ṣakti Vâsishṭha. *Calling* : *ghoshayan*. the Rigveda has *ghoshayah*, 'callest.' The stanza being incomplete, the Scholiast supplies *stîyase* 'art lauded.' The Rigveda has *daivyâ* qualifying *jani māni*, generations of the Gods.

7 Stanza 5. Ascribed to Ūru Ângirasa.

8 He who from out the rocky cavern with his might took
forth the red-refulgent cows—

Thou drewest to thyself the stall of kine and steeds :
burst it, brave Lord, like one in mail ; yea, burst it
O brave Lord, like one in mail !

8 Stanza 6. Ascribed to R̥isvan Bh̥aradvāja. *The red-refulgent cows* : the beams of light which shine forth when the *rocky cavern*, or strong prison of cloud, has been thrown open. Instead of *api yā* the R̥igveda has *apyā*, watery, dwelling in the mist and vapours of the firmament, as an additional epithet of cows.

PART II.

BOOK I.

CHAPTER I.

OM. Glory to the Sāmaveda ! to Lord Ganesa glory ! OM.

I. Soma Pavamāna.

SING forth to Indu, O ye men, to him who now is
purified,

Fain to pay worship to the Gods !

2 Together with thy pleasant juice the Atharvans have
commingled milk,
Divine, God-loving, for the God.

3 Bring health to cattle with thy flow, health to the people
health to steeds,
Health, O thou King, to growing plants !

II. Soma Pavamāna.

BRIGHT are these Somas blent with milk, with light
that flashes brilliantly,
And form that shouteth all around

2 Roused by his drivers and sent forth, the strong Steed
hath come nigh for spoil,
As warriors when they stand arrayed.

The triplet is taken from Rigveda IX. 11. 1.—3, ascribed to Asita or Devala. The metre is Gâyatrî.

2 *The Atharvans* : the priests who perform the duties of the Adhvaryus.

3 *King* : the usual designation of Soma in the Brâhmana.

The triplet is taken from Rigveda IX. 64. 28—30, ascribed to Kasyapa. The metre is Gâyatrî

2 *Form . kṛpû* : stream, according to Sâyana.

- 3 Specially, Soma, Sage, by day, coming together for our weal,
Like Sûrya, flow for us to see !

III.

Soma Pavamâna.

- THE streams of Pavamâna, thine, Sage, mighty one,
have poured them forth,
Like coursers eager for renown.
2 They have been poured upon the fleece towards the
meath-distilling vat :
The holy songs have rung aloud.
3 Like milch-kine coming home, the drops of Soma juice
have reached the lake,
Have reached the shrine of sacrifice.

IV.

Agni.

- COME, Agni. praised with song to feast and sacrificial
offerings sit
As Hotar on the Holy grass !
2 So, Angiras, we make thee strong with fuel and with
holy oil
Blaze high, thou youngest of the Gods !
3 For us thou winnest, Agni, God, heroic strength exceed-
ing great,
Far-spreading and of high renown

3 *Specially · ridhat* : said by Yâska to be the Vedic form of *prithat*, and to be used in the sense of prospering. 'Zum Segen'—Biefey *Sage* · the Rigveda has *kavih*, the nominative case, instead of *have*, the vocative. *By day · divat*: the Rigveda has *divah*, from heaven

The triplet is taken from Rigveda IX. 66. 10—12, ascribed to the hundred Vaikhânasas, said to have been a race of saintly hermits. The metre is Gâyatrî.

3 *The lake : samudram* . meaning the *dronakalasa*, or reservoir.

The triplet is taken from Rigveda VI. 16 10—12, ascribed to Vitahavya or Bharadvâja. The metre is Gâyatrî. Stanza 1 is a repetition of I. i i. 1 1.

2 *Angiras* · a name of Agni.

V

Mitra-Varuna.

VARUNA, Mitra, sapient pair, pour fatness on our pastures,
pour

Meath on the regions of the air !

2 Gladdened by homāge, ruling far, ye reign by majesty of
might,

Pure in your ways, for evermore.

3 Lauded by Jamadagni's song, sit in the shrine of sacrifice :
Drink Soma, ye who strengthen Law !

VI.

Indra.

COME, we have pressed the juice for thee ; O Indra drink
this Soma here .

Sit thou on this my sacred grass !

2 O Indra, let thy long-maned bays, yoked by prayer,
bring thee hitherward :

Give ear and listen to our prayers !

3 We Soma bearing Brahmans call thee Soma-drinker with
thy friend,

We, Indra, bringing Soma juice.

The triplet is taken from Rigveda III. 62. 16—18 ascribed to
Visvāmitra The metre is Gâyatrī

3 *Jamadagni* may, according to Sāyaṇa be in this place an
epithet of Visvāmitra, and mean 'by whom the fire has been kin-
dled ;' or the famous Rishi Jamadagni may be intended.

The triplet is taken from Rigveda VIII. 17. 1—3, ascribed to
Irimbithi, of the family of Kaṇva. The metre is Gâyatrī.

2 *Yoked by prayer* : *brahmayujā* the worshipper's prayer
brings Indra to the sacrifice.

3 *With thy friend* : *yujā* with thy companion, the thunderbolt.
'With suitable praise.'—Wilson. 'In appropriate hymns of
praise.'—Stevenson. 'Allesamt.' 'Altogether'—Benfey.

VII.

Indra-Agni.

INDRA and Agni, moved by songs, come to the juice, the precious dew :

Drink ye thereof, impelled by prayer !

2 Indra and Agni, with the man who lauds comes visible sacrifice :

So drink ye both this flowing juice !

3 With force of sacrifice I seek Indra, Agni who love the wise :

With Soma let them sate them here !

VIII.

Soma Pavamâna.

HIGH is thy juice's birth . though set in heaven, on earth it hath obtained

Dread sheltering power and great renown.

2 Finder of room and freedom, flow for Indra whom we must adore,

For Varuna and the Marut host !

3 Striving to win, with him we gain all riches from the enemy,

Yea, all the glories of mankind.

The triplet is taken from Rigveda III. 12. 1—3, ascribed to Visvâmitra. The metre is Gâyatrî.

1 *Indra and Agni* : here addressed conjointly, in a compound, *indrâgni* as a dual deity *Dew* : or cloud.

Who love the wise kavichhadû : Prof. Ludwig takes the word as an epithet of *jâtyâ*, durch die von den weisen gebilligte auff-orderung desopfers.' 'Die Sangerfreunde wahl' ich mir, Indrâgni, in des Opfer's Drang'—Grassmann.

— —

The triplet is taken from Rigveda IX. 61. 10, 12, 11, ascribed to Amahiyu. The metre is Gâyatrî.

This stanza is repeated from I. v. ii. 4 1.

2 *Whom we must adore yajyave* : the meaning of the word is uncertain : *indrâya yâjyave* seems to mean 'to the chasing Indra.'—Max Muller, V. H., I 328.

IX.

Soma Pavamāna.

CLEANSING thee, Soma, in thy stream, thou flowest in
a watery robe

Giver of wealth, thou sittest in the place of Law, O God,
a fountain made of gold.

2 He, milking for dear meath the heavenly udder, hath sat
in the ancient gathering-place

Washed by the men, far-sighted, strong, thou streamest
to the honourable reservoir.

X.

Soma Pavamāna.

RUN onward to the reservoir and seat thee . cleansed by
the men speed forward to the battle !

Making thee glossy like an able courser, forth to the
sacred grass with reins they lead thee

2 Indu, the well-armed God is flowing onward, he who
averts the curse and guards the homesteads,

Father, begetter of the Gods, most skilful, the buttress
of the heavens and earth's supporter.

XI.

Indra.

LIKE kine unmlked we call aloud, hero, to thee, and
sing thy praise,

Looker on heavenly light, Lord of this moving world,
Lord, Indra ! of what moveth not.

The two stanzas the first of which is repeated from I vi. i
3 1, are taken from R̥gveda IX 107, 4, 5, ascribed to the
Seven R̥shis The metre is Pr̥gātha, that is, stanza 1 is B̥ihati
and stanza 2 Satob̥ihati.

1 *Law* : Law-ordained sacrifice.

2 *Thou streamest* the R̥gveda has *arshati*, he streams.
To the honourable reservoir : or *dharunam* may be an adjective,
meaning nutritious, *annam*, food, being understood — 'thou
streamest forth commendable nutritious food.'

R̥gveda IX. 87. 1, 2. Ascribed to Uśanā Kāvya The
metre is Trishtup Stanza 1 is a repetition of I vi. i. 4 1.

R̥gveda VII. 32. 22, 23 Ascribed to Vasishtha. The
metre is B̥ihati in stanza 1 and Satob̥ihati in stanza 2 Stanza 1
is a repetition of I. iii. i. 5. 1.

- 2 None other like to thee, of earth or of the heavens, hath
been or ever will be born.
Desiring horses, Indra Maghavan ! and kine, as men of
might we call on thee.

XII.

Indra.

- WITH what help will he come to us, wonderful, ever-
waxing friend ?
With what most mighty company ?
2 What genuine and most liberal draught will spirit thee
with juice to burst
Open e'en strongly-guarded wealth ?
3 Do thou who art protector of us thy friends who praise
thee
With hundred aids approach us !

XIII.

Indra.

- AS cows low to their calves in stalls, so with our songs
we glorify
This Indra, even your wondrous God who checks attack,
who takes delight in precious juice.
2 Celestial, bounteous giver, girt about with might, rich,
mountain-like, in pleasant things,—
Him swift we seek for foodful booty rich in kine brought
hundredfold and thousandfold.

The triplet—stanza 1 being a repetition of I. ii. ii 3. 5—is
taken from R̥gveda IV. 31. 1—3, ascribed to Vâmadeva. The
metre is Gâyatrî, stanza 3 being in the Pâdanichrit variety with
seven syllables instead of eight in each Pâda.

1 *He* : Indra

2 *Genuine and most liberal* : producing good results and
causing thee to be most bountiful *Strongly-guarded wealth* :
the treasure-houses of our enemies ; or the precious waters shut
up in the clouds

R̥gveda VIII. 77. 1, 2. Ascribed to Nodhas. The metre is
Prâgâtha. Stanza 1 is a repetition of I. iii. i. 5. 4.

1 *As cows* : the cows which are milked for sacrificial purposes,
whose calves are shut up during the performance of the ceremony.

XIV.

Indra.

LOUD-SINGING at-the sacred rite where Soma flows, we
priests invoke

With haste, that he may help, as the bard's cherisher,
Indra who findeth wealth for you.

2 Whom, fair of cheek, in rapture of the juice, the firm
resistless slayers hinder not :

Giver of glorious wealth to him who sings his praise,
honouring him who toils and pours.

XV.

Soma Pavamāna.

IN sweetest and most gladdening stream flow pure,
O Soma, on thy way,

Pressed out for Indra, for his drink !

2 Fiend-queller, friend of all men, he hath reached his
shrine, his dwelling-place

Within the iron-hammered vat.

Rigveda VIII. 55. 1, 2. Ascribed to Kalī, son of Prâgâtha. The metre is Prâgâtha. Stanza 1 is a repetition of I. ii. i. 5. 5.

1 *We priests invoke* : the construction is difficult. I follow Professor Ludwig, and take *huve* an infinitive, as equivalent to the first person plural.

2 *Fair of cheek* : or, with fair helm. I follow the reading of the Rigveda, *māde susipram*, instead of *mādesku sipram* which is unintelligible. *Slayers* : *muro* : the word is difficult, meaning 'mortals' according to Sâyana, 'walls' according to Benfey, 'destroyers' or 'enemies' according to Grassmann. See Geldner, *Vedische Studien*, II. p. 16—22.

The triplet is taken from Rigveda IX. 1 1—3. Ascribed to Madhuchchandas. The metre is Gâyatrî. Stanza 1 is a repetition of I. v. ii. 4. 2.

2 *Within the iron-hammered vat* : within the tub or vat that has been hammered or formed with a tool of *ayas*, iron or other metal. The Rigveda has *ayohatam*, instead of *ayohate*, agreeing with *yonim*, and *drund*, with the plank (of the Soma press), instead of *drone* : 'he hath with the plank attained unto His shrine, his iron-fashioned home.'

- 3 Be thou best V_itra-slayer, best granter of room, most liberal :
Promote our wealthy princes' gifts !

XVI.

Soma Pavāmana.

FOR Indra flow, thou Soma, on, as most inspiring drink,
most rich in sweets,
Great, most celestial, gladdening drink !

- 2 Thou of whom having drunk the Steer acts like a
steer : having drunk this that finds the light,
He, excellently wise, hath come anear to food and booty,
even as Etasa.

XVII.

Indra.

To Indra, to the mighty let these golden-coloured juices
go,
Drops born as Law prescribes, that find the light of
heaven !

- 2 This juice that gathers spoil flows, pressed, for Indra, for
his maintenance.

Soma bethinks him of the conqueror, as he knows.

- 3 Yea, Indra in the joys of this obtains the grasp that
gathers spoil,
And, winning waters, wields the mighty thunderbolt.

- 3 *V_itra-slayer* : or 'slayer of the foe.'

— —

Rigveda IX. 108 1, 2, ascribed to Gauriviti.. The metre is Kakup in stanza 1, and Satobhātî in 2. Stanza 1 is a repetition of I. vi. 4. 1.

2 *The Steer acts like a steer* : *vrishabho vrishāyate* : the manly hero Indra shows his manly might. *Etasa* : one of the horses of the Sun ; or a horse in general :—'as a horse comes to the battle.'—Sāyana

— — —

Rigveda IX. 106. 1—3. Ascribed to Agni Chākshusha. The metre is Ushnih. Stanza 1 is a repetition of I. vi. ii 3. 1.

2 *For his maintenance* : *bharāya* . or, for battle. *The conqueror* Indra.

3 *Joys of this* : raptures produced by draughts of Soma.

XVIII.

Soma Payamāna.

For first possession of your juice, for the exhilarating drink,

Drive ye away the dog, my friends, drive ye the long-tongued dog away !

2 He who with purifying stream, effused, comes flowing hitherward,

Indu, is like an able steed

3 With prayer all-reaching let the men tend unassailable Soma : be

The stones prepared for sacrifice !

XIX.

Soma Pavamāna.

GRACIOUSLY-MINDED he is flowing on his way to win dear names o'er which the youthful one grows great.

The mighty and far-seeing one hath mounted now the mighty Sūrya's car which moves to every side.

2 The speaker, unassailable master of this prayer, the tongue of sacrifice, pours forth the pleasant meath :

As son he sets the name of mother and of sire in the far distance, in the third bright realm of heaven.

Rigveda IX. 101. 1—3. Ascribed to Andhîgu and others. The metre is Anushtup in stanza 1, which is a repetition of I. vi. ii 1. 1, and Gâyatrî in 2 and 3.

3 *The stones* with which the Soma stems are crushed. Instead of *yajñāya santvadrayah* the Rigveda has *yajñam hinvanty adribhah*. — 'The men with all-pervading prayer send unassailable Soma forth, by means of stones, to sacrifice.'

Rigveda IX. 75. 1—3. Ascribed to Kavi. The metre is Jagatî. Stanza 1 is a repetition of I. vi. ii. 2. 1.

2 Soma is called *speaker* because he makes priests eloquent, and *tongue of sacrifice* on account of the sound made by the drops of falling juice. The second line is obscure, meaning perhaps that Soma glorifies and exalts to the distant skies the names of his parents, that is the *yajamāna* or institutor of the sacrifice and his wife. The reading of the Rigvedâ is somewhat different, necessitating the taking of *trītyam* with *nāma*.

3 Sending forth flashes he hath bellowed to the jars, led by the men into the golden reservoir.

The milkers of the sacrifice have sung to him ; Lord of three heights, thou shinest brightly o'er the Dawns.

XX.

Agni.

SING to your Agni with each song, at every sacrifice for strength !

Come, let us praise the wise and everlasting God, even as a well-belovéd friend :

2 The son of Strength ; for is he not our gracious Lord ?
Let us serve him who bears our gifts !

In battles may he be our help and strengthener, yea, be the saviour of our lives !

XXI

Agni.

O AGNI, come ; far other songs of praise will I sing forth to thee.

Wax mighty with these Soma drops !

According to Sâyana, the *son* is the sacrificer, who takes a *third* priestly name, such as *Somayâjin*, or *Somayâga* sacrificer, a name not recognized by his parents as not having been given at his birth ; the first being his own proper name and the second that of the constellation under which he was born. *The third bright realm* : a threefold division of the *rochanas*, skies or luminous realms, is frequently mentioned in the Rigveda. See Rigveda, General Index, *Three Milkers* : the priests who press and draw out the sacrificial juice. *Lord of three heights* : dwelling in three high places, heaven, the mountain-top, and the altar or place of sacrifice.

Rigveda VI. 48. 1, 2. Ascribed to Samyu. The metre is Brihatî in stanza 1, which is a repetition of I. i. 1. 4. 1, and Satobrihatî in stanza 2.

2 *The Son of Strength* : produced by violent agitation of the fire-sticks. *Who bears our gifts* : who presents our oblations to the Gods. *Lives* : literally, bodies or selves.

Rigveda VI. 16. 16—18. Ascribed to Bharadvâja. Stanza 1 is a repetition of I. i. 1. 1. 7

2 Where'er thy mind applies itself, vigour preëminent hast thou .

There wilt thou gain a dwelling-place.

3 Not for a moment only lasts thy bounty, Lord of many men :

Our service therefore shalt thou gain.

XXII.

Indra.

WE call on thee, 'O matchless one. We, seeking help, possessing nothing firm ourselves,

Call on thee, wondrous, thunder-armed .

2 On thee for aid in sacrifice, This youth of ours, the bold, the terrible, hath gone forth.

We therefore, we thy friends, Indra, have chosen thee, spoil winner, as our succourer.

XXIII.

Indra.

So, Indra, friend of song, do we draw near to thee with longing , we have streamed to thee

Coming like floods that follow floods.

2 As rivers swell the ocean, so, hero, our prayers increase thy might,

Though of thyself, O Thunderer, waxing day by day.

3 With holy song they bind to the broad wide-yoked car the bay steeds of the quickening God,

Bearers of Indra, yoked by word.

3 *Not for a moment only*. Sâyana understands this differently : ' Let not thy full (blaze) be distressing to the eye.'—Wilson

Rigveda VIII 21. 1, 2. Ascribed to Sobhari. The metre is Kakup in stanza 1, which is a repetition of I. V. i. 2. 10, and Satobhahati in stanza 2

2 *This youth of ours* : apparently the noble institutor of the sacrifice. *Gone forth* : to battle.

Rigveda VIII 87. 7—9. Ascribed to Nîmedha. The metre is Kakup in stanza 1, which is a repetition of I. v. 1. 2. 8, Ushnih. in 2, and Pura-ushnih (12 + 8 + 8) in 3.

CHAPTER II.

I.

Indra.

INVITE ye Indra with a song to drink your draught of
Soma juice,

All-conquering Satakratu, most munificent of all who live !

2 Lauded by many, much-invoked, leader of song renowned
of old :

His name is Indra, tell it forth !

3 Indra, the dancer, be to us the giver of abundant wealth :
The mighty bring it us knee-deep !

II.

Indra.

SING ye a song, to make him glad, to Indra, Lord of
tawny steeds,

The Soma-drinker, O my friends !

2 To him, the bounteous, say the laud, and let us glorify,
as men

May do, the giver of true gifts !

3 O Indra, Lord of boundless might, for us thou seekest
spoil and kine,

Thou seekest gold for us, good Lord !

Rigveda. VIII 81, 1—3. Ascribed to Śrutakaksha or Sukaksha. The metre is Anushtubh in stanza 1, which is repetition of I. ii. ii. 2. 1, and Gâyatri in 2 and 3.

3 The dancer : active in battle, dancer of the war-dance.
Knee-deep : *abhijñu* : or, close to us, into our lap.

Rigveda VII. 31. 1—3. Ascribed to Vasishtha. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 2. 2.

Good Lord : or, Vasu.

III.

Indra.

THIS, even this, O Indra, we implore : as thy devoted friends,

The Kanvas praise thee with their hymns.

- 2 Naught else, O Thunderer, have I praised in the skilled singer's eulogy ;
On thy laud only have I thought.
- 3 The Gods seek him who presses out the Soma ; they desire not sleep .
They punish sloth unweariedly.

IV.

Indra.

FOR Indra, lover of carouse, loud be our songs about the juice :

Let poets sing the song of praise !

- 2 We summon Indra to the draught, in whom all glories rest, in whom
The seven communities rejoice
- 3 At the Trikadrukas the Gods span sacrifice that stirs the mind :
Let our songs aid and prosper it !

Rigveda VIII. 2. 16—18 Ascribed to Medhâtithi and Priyamedhas. The metre is Gâyatri. Stanza I is a repetition of I ii ii 2. 3

3 *They punish sloth unweariedly* · or, as Sâyana explains, who is followed by Benfey and Grassmann :—‘Alert they come to the carouse.’

Rigveda VIII. 81. 19—21. Ascribed to Srutakaksha or Sukaksha. The metre is Gâyatri. Stanza I is a repetition of I. ii. ii. 2. 4.

2 *Seven communities* :; or assemblages *sapta samsadah* · septem consessus : probably meaning all the congregation of worshippers. According to Sâyana, ‘the seven associated priests.’

3 *Trikadrukas* · according to Sâyana these are the first three days of the Abhiplava ceremony. According to some modern scholars they are probably three peculiar Soma-vessels, or an oblation consisting of three offerings of Soma. *Span sacrifice* · the due performance of sacrifice is regarded as an unbroken thread. *Stirs the mind* : attracts the attention of the Gods.

V.

Indra.

HERE, Indra, is thy Soma draught, made pure upon
the sacred grass :

Run hither, come and drink thereof !

2 Strong-rayed ! adored with earnest hymns ! this juice
is shed for thy delight :

Thou art invoked, *Ākhandala* !

3 To *Kundapāyya*, grandson's son, grandson of *Śringavṛish* !
to thee,

To him have I addressed my thought.

VI.

Indra.

INDRA, as one with mighty arm, gather for us with
thy right hand

Manifold and nutritious spoil !

Rigveda VIII. 17. 11—13. Ascribed to *Irimbithi*. The
metre is *Gāyatrī*. Stanza 1 is a repetition of I. ii. ii. 2. 5.

2 *Strong-rayed*: the words *sáchigo sachipájana* have not
been satisfactorily explained by the Commentator, and their
meaning is still uncertain. According to *Sâyana* the former may
mean 'thou whose cattle are strong,' or thou whose radiance
is renowned ;' and the latter ' thou of renowned adoration ' or
' whose hymns are renowned. ' *Ākhandala* : meaning, perhaps,
destroyer (of enemies). This appellation of Indra does not occur
again in the *Rigveda*.

3 *Kundapāyya* and *Śringavṛish* appear here to be names of
men. According to *Sâyana*, *kundapāyya* is the name of a certain
Soma-ceremony, and the grandson or offspring of *Śringavṛish*
is Indra himself. (Indra) who wast the offspring of
Śringavṛish, of whom the *kundapāyya* rite was the protector,
(the sages) have fixed (of old) their minds upon this ceremony.'
See Professor Wilson's note who observes that 'the construction
is loose, and the explanation not very satisfactory. ' Professor
Grassman places the stanza in his Appendix as having no
connexion with the rest of the original hymn.

Rigveda VIII. 70. 1—3. Ascribed to *Kusidin*. The metre
is *Gāyatrī*. Stanza 1 is a repetition of I. ii. ii. 3. 3.

- 2 We know thee mighty in thy deeds, of mighty bounty,
mighty wealth,
Mighty in measure, prompt to aid.
- 3 Hero when thou wouldst give thy gifts, neither the Gods
nor mortal men
Restrain thee like a fearful bull

VII.

Indra.

HERO, the Soma being shed, I pour the juice for thee
to drink.

Sate'thee and finish thy carouse !

- 2, Let not the fools, or those who mock, beguile thee when
they seek thine aid .
Love not the enemy of prayer !
- 3 Here let them cheer thee well supplied with milk to great
munificence :
Drink as the wild bull drinks the lake !

VIII.

Indra.

HERE is the Soma juice expressed . O Vasu, drink till
thou art full !

Undaunted God, we give it thee !

- 2 Washed by the men, pressed out with stones, strained
through the filter made of wool,
'Tis like a courser bathed in streams.

Rigveda VIII 45. 22—24 Ascribed to Tri-oka The metre
is Gâyatri. Stanza 1 is a repetition of I ii. 11. 2 7

2 *The enemy of prayer . brahmadvisham* : him who hates
Brâhmans, according to Sâyana

3 *Wild bull* . the gaura (*Bos Gaurus*), a kind of wild buffalo.

Rigveda VIII. 2 1—3 Ascribed to Medhâtithi and Priya-
medhas. The metre is Gâyatri. Stanza I is a repetition of I.
ii. i. 3. 10

2. *Strained through the filter made of wool* : more literally,
'well cleansed by tail-wool of the sheep,' the material of which
the sieve, strainer, or filter used for clearing and purifying the
Soma juice was made.

- 3 This juice have we made sweet for thee like barley,
blending it with milk.

Indra, I call thee to our feast.

IX.

Indra.

So, Lord of affluent gifts, this juice hath been expressed
for thee with strength :

Drink of it, thou who lovest song !

- 2 Incline thy body to the juice which suits thy godlike
nature well :

Thee, Soma-lover ! let it cheer !

- 3 O Indra, let it enter both thy flanks, enter thy head with
prayer,

With bounty, hero ! both thine arms !

X.

Indra.

O COME ye hither, sit ye down ; to Indra sing ye forth
your song,

Companions, bringing hymns of praise,

- 2 Laud Indra, richest of the rich, who ruleth over noblest
wealth,

Beside the flowing Soma juice !

- 3 May he stand near us in our need with all abundance, for
our wealth :

With strength may he come nigh to us !

3 *Like barley* : or, like the sacrificial cake made of barley-meal.

Rigveda III. 51. 10—12 Ascribed to Viṣvâmitra. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 3. 1.

Soma lover ! somya : the Rigveda has the accusative *somyam*.

3. *Thy flanks* : to feed thee. *Thy head* : to fill it with gracious thoughts. *Thine arms* : to strengthen thee to win wealth for us.

Rigveda I. 5. 1—3. Ascribed to Madhuchchhandas. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 2. 10.

1 *Companions* : the call is addressed to the ministering priests.

With all abundance : the Rigveda has *puṇandhyam*, in all abundance ; that is, even when the God's assistance may not seem to be needed *With strength* : *vâjebhiḥ* : or with riches.

XI.

Indra.

IN every need, in every fray we call, as friends to
succour us,

Indra, the mightiest of all.

2 I call him, mighty to resist, the hero of our ancient home,
Thee whom my sire invoked of old.

3 If he will hear us, let him come with succour of a
thousand kinds,

With strength and riches, to our call !

XI.

Indra.

WHEN Somas flow thou makest pure, Indra, thy mind
that merits laud,

For gain of strength that ever grows for great is he.

2 In heaven's first region, in the seat of Gods, is he who
brings success,

Most glorious, prompt to save, who wins the waterfloods.

3 Him I invoke, to win the spoil, even mighty Indra for
the fray.

Be thou most near to us for bliss, a friend to aid !

Rigveda I. 30 7, 9, 8. Ascribed to Sunahsepa The metre is
Gâyatrī. Stanza 1 is a repetition of I. ii 11 2 9

2 *The hero of our ancient home* the tutelary God of our
family. According to Sâyana, the *ancient home* is heaven. *Thee*.
tve = tvâm. Or the meaning may be, 'Him whom thy sire invoked
of old See Ludwig's Commentary, V. p. 12.

Rigveda VIII. 13. 1—3. Ascribed to Nârada. The metre is
Ushnih Stanza 1 is a repetition of I. iv. ii. 5. 1.

2 *In heaven's first region* : in the highest heaven

XIII.

Agni.

WITH this mine homage I invoke Agni for you, the Son
of Strength.

Dear, wisest envoy, skilled in noble sacrifice, immortal,
messenger of all.

2 His two red horses, all-supporting, let him yoke : let him,
well-worshipped, urge them fast !

Then hath the sacrifice good prayers and happy end, the
heavenly gift of wealth to men.

XIV.

Dawn.

ADVANCING, sending forth her rays, the daughter of the
Sky is seen.

The mighty one lays bare the darkness with her eye, the
friendly Lady makes the light.

2. The Sun ascending, the refulgent star, pours down his
beams together with the Dawn.

O Dawn, at thine arising, and, the Sun's, may we attain
the share allotted us !

XV.

Aṣvins.

THESE morning sacrifices call you, Asvins, at the break
of day.

For help have I invoked you rich in power and might .
for, house by house, ye visit all.

Rigveda VII. 16. 1, 2. Ascribed to Vasishtha. The metre
is Brihatī in stanza 1, which is a repetition of I. i. i. 5. 1, and
Satobrihatī in 2.

Rigveda VII. 81. 1, 2. Ascribed to Vasishtha. The metre
is Brihatī in stanza 1, which is a repetition of I. iv. i. 2. 1, and
Satobrihatī in 2.

Rigveda VII. 74. 1, 2. Ascribed to Vasishtha. The metre
is Brihatī in stanza 1, which is a repetition of I. iv. i. 2. 2, and
Satobrihatī in 2.

2 Ye, heroes, have bestowed wonderful nourishment : send it
it to him whose songs are sweet !

One-minded, both of you, drive your car down to us :
drink ye the savoury Soma juice !

XVI.

Soma Pavamâna

AFTER his ancient splendour, they, the bold, have drawn
the bright milk from

The Sage who wins a thousand spoils.

2 In aspect he is like the Sun ; he runneth forward to the
lakes .

Seven currents flowing to the sky

3 He, while they purify him, stands high over all things
that exist—

Soma, a God as Sûrya is.

XVII.

Soma Pavamâna.

By generation long ago this God, engendered for the
Gods,

Flows tawny to the straining cloth.

2 According to primeval plan this poet hath been strength-
ened by,

The sage as God for all the Gods.

Rigveda IX. 54 1—3. Ascribed to Avatsâra. The metre is
Gâyatri.

1 *They, the bold* · the Soma pressers, who roughly bruise
the plant *The Sage* or *ishî* · the Soma plant.

2 *The lakes* . according to Sâyana, thirty *ukthapâtras*,
vessels or libations offered during the recitation of an *uktha*.
Seven currents . corresponding in number to the seven great
rivers known to the early Aryan, Indus, the five rivers of the
Panjâb (Vitastâ, Asikni, Parushuai Vipâs, Sutudri), and
Sarasvatî or Kubhâ.

Stanza 1 is taken from Rigveda IX 3 9, ascribed to Suna-
hsepa, and stanza 2 in part and stanza 3 are taken from hymn
42. 2, 4 of the same Book, ascribed to Medhâtithi. The metre is
Gâyatri

2 *This poet* . the wise Soma. *The sage* : the priest. The
reading of the Rigveda differs :—‘this Soma with his stream,
effused, Flows purely on, a God for Gods.’

- 2 Shedding the ancient fluid thou art poured into the
cleansing sieve :
Roaring, thou hast produced the Gods.

XVIII.

Sama Pavamâna.

BRING near us those who stand aloof : strike fear into
our enemy :

O Pavamâna, find us wealth !

- 2 To him the active, nobly born.
3 Sing ye your songs to him, O men !

XIX.

Soma Pavamâna.

THE Somas skilled in song, the waves have led the water
forward, like

Buffaloes speeding to the woods.

- 2 With stream of sacrifice the brown bright drops have
flowed with strength in store
Of kine into the wooden vats.
3 To Indra, Vâyu, Varuna to Vishnu and the Maruts let
The Soma juices flow expressed

3 The Rigveda has 'he is poured,' 'he hath produced.'

Stanze 1 is taken from Rigveda IX. 19. 6, ascribed to Asita or Devala. The metre is Gayâtrî. The fragments 2 and 3 are taken from I. vi. 1. 1. 1 and II i i 1. 1, respectively.

1 *Those who stand aloof* who refuse to take part in our religious ceremonies, or are otherwise unfriendly.

2 *To him* ; the Gods have come to Indu.

Rigveda IX. 33. 1—3. Ascribed to Trita. The metre is Gâyatri. Stanze 1 is repetition of I v. ii 5. 2..

1 *The Somas* *the waves* ; that is, the Soma juices in waves. 3 In the Rigveda the verb is in the indicative mood, *arshant* instead of *arshanṭu*.

XX.

Soma Pavamāna.

O SOMA, for the feast of Gods, river-like he hath swelled
with surge,

Sweet with the liquor of the stalk, as one who wakes,
into the vat that drops with meath.

2 Like a dear son how must be decked, the bright and
shining one, hath clad him in his robe.

Men skilful at their work drive him forth, like a car, into
the rivers from their hands.

XXI.

Soma Pavamāna.

THE rapture-shedding Somas have flowed forth in our
assembly, pressed.

To glorify our liberal lords.

2 Now like a swan he maketh all the company sing each
his hymn :

He like steed is bathed in milk.

3 And Trita's maidens onward urge the tawny-coloured
with the stones,

Indu for Indra, for his drink.

Rigveda IX. 107. 12, 13. Ascribed to the Seven Rishis The
metre is Prâgâtha. Stanza 1 is a repetition of I vi 1 3. 4.

1 *O Soma .. he* a sort of periphrasis for Soma.

2 *The bright* in the Rigveda the adjective qualifies *robe*,
meaning the milk that covers the Soma juice.

Rigveda IX. 32 I, 3, 2 Ascribed to Svâvâsya The metre
is Gâyatrî Stanza 1 is a repetition of I. v. ii. 5. 1

2 *Like a swan* : as a sentinel *hansa* or swan at the approach
of danger sounds a note of alarm which is answered by all the
rest.—Ludwig.

3 *Trita's maidens* as Trita is the celestial purifier of the
heavenly Soma for Indra, the fingers of the earthly purifiers are
called his dames or maidens.

XXII.

Soma Pavamāna.

HEREWITH flow on, thou friend of Gods ! Singing, thou
runnest round the sieve on every side.

The streams of meath have been effused.

2 Lovely, gold-coloured, on he flows.

3 For him who presses, of the juice

Stanza 1 is taken from Ṛigveda IX. 106 I₄, ascribed to Agni Châshusha. The metre is Ushnih in the Ṛigveda, but here Pâdas 2 and 3 are transposed. The fragments 2 and 3 are taken from I vi. ii. 3. II, and I vi. ii. I. 9, respectively. ˘

BOOK II

CHAPTER I.

I. Soma Pavamâna.

SOMA, as leader of the song, flow onward with thy wondrous aid.

For holy lore of every sort !

2 Do thou as leader of the song, stirring the waters of the sea,

Flow onward, known to all mankind !

3 O Soma, O thou Sage, these worlds stand ready to enhance thy might :

The milch-kine run for thy behoof

II. Soma Pavamâna.

INDU, flow on, a mighty juice, glorify us among the folk :

Drive all our enemies away !

2 And in thy friendship, Indu, most sublime and glorious, may we

Subdue all those who war with us !

3 Those awful weapons which thou hast, sharpened at point to strike men down—

Guard us therewith from every foe !

Rigveda IX. 62. 25—27, Ascribed to Jamadagni. The metre is Gâyatri.

1. *Holy love* : or, sage-like thoughts.

2 *Known to all mankind* : *visvacharshane* the Rigveda has *visvamejaya*, 'thou who movest all.

3 *The milch kine*. which supply the milk which is mixed with the Soma juice. The Rigveda has *sindhavan* 'the rivers.'

Rigveda IX. 61. 28—30. Ascribed to Amahyu. The metre is Gâyatri. Stanza I is a repetition of I v. ii. 5. 3.

III.

Soma Pavamâna.

O SOMA, thou art strong and bright, potent, O God, with
potent sway,

2 Steer-strong thy might is like a steer's, steer-strong the
wood, steer-strong the juice :

A steer indeed, O Steer, art thou.

3 Thou, Indu, as a vigorous horse, hast neighed together
steeds and kine :

Unbar for us the doors to wealth !

IV.

Soma Pavamâna.

FOR thou art strong by splendour . we, O Pavamâna call
on thee,

The brilliant looker on the light.

2 When thou art sprinkled with the streams, thou reachest,
purified by men,

Thy dwelling in the wooden vat.

3 Do thou, rejoicing, nobly-armed ! pour upon us heroic
strength :

O Indu, come thou hitherward !

Rigveda IX 64 1—3 Ascribed to Kasyapa. The metre is
Gâyatrî. Stanza I is a repetition of I. vi. i. 2. 8.

2 The original is:—*vrishnas te vrishnyam savo vishâ
vanam vishâ sutah | as tvam vishan vished asi* Some of the
Vedic poets delight in the repetition of the word *vishan*, signify-
ing male, masculine, manly, hero, as well as bull, stallion, etc.

3 *Neighed together* : collected, through the efficacy of the
sound thou makest in dropping through the filter, and enriched us
with steeds and kine.

Rigveda IX. 65 4, 6, 5, Ascribed to Bhîgu, or to Jamad-
agni. The metre is Gâyatrî Stanza 1 is a repetition of I. v. ii. 5. 4

2 *Purified by men* : *âyubhih*, that is, by the priests. The
Rigveda has *gadhastyah*, 'in both fists or hands.'

V.

Soma Pavamnāa.

WE seek to win thy friendly love, even Pavamāna's
flowing o'er

The limit of the cleansing sieve.

2 With those same waves which in their stream o'erflow
the purifying sieve,

Soma, be gracious unto us !

3 O Soma, being purified, bring us from all sides—for thou
canst—

Riches and food with hero sons !

VI

Agni.

AGNI we choose as envoy, skilled performer of this holy
rite,

Hotar, possessor of all wealth.

2 With constant calls they invoke Agni, Agni, Lord of the
house,

Oblation-bearer, much-beloved

3 Bring the Gods hither, Agni, born for him who trims the
Sacred grass

Thou art our Hotar, meet for praise !

VII

Mitra-Varuna.

MITRA and Varuna we call to drink the draught of
Soma juice,

Those born endowed with holy strength.

Rigveda IX. 61. 4—6. Ascribed to Amahiyu. The metre is
Gâyatri

— — —

Rigveda I 12 1—3. Ascribed to Medhâtithi. The metre is
Gâyatri. Stanza 1 is a repetition of 1 i 1. 1 3.

2 *Agní, Agni*. Agni Again and Again Lord of the house
vispatim or, Lord of the clan or community.

3 *For him who trims the sacred grass*: the priest who
prepares the Kusa grass which is strewn on the altar and on the
floor of the sacrificial chamber

— — —

Rigveda I, 23. 4—6, Ascribed to Medhâtithi. The metre is
Gâyatri.

- 2 Those who by Law uphold the Law, Lords of the shining
light of Law,
Mitra I call, and Varuna.
- 3 Let Varuna be our chief defence, let Mitra guard us
with all aids.,
Both make us rich exceedingly !

VIII.

Indra.

- INDRA the singers with high praise, Indra reciters with
their lauds,
Indra the choirs have glorified.
- 2 Indra is close to his two bays, with chariot ready at his
word,
Indra the golden, thunder-armed.
- 3 Help us in battles Indra, in battles where thousand spoils
are gained,
With awful aids, O awful one !
- 4 Indra raised up the son aloft in heaven, that he may see
afar :
He burst the mountain for the kine.

2 *By Law : rita* : 'The word used to denote the conception of the order of the world is *rita*. Everything in the universe which is conceived as showing regularity of action may be said to have the *rita* for its principle. In its most general application the conception expressed by the word occupied to some extent the place of natural and moral law, fate, or the will of a supreme God.'—Wallis, *The Cosmology of the Rigveda*, p. 92.

Rigveda I. 7. I. 2, 4, 3. Ascribed to Madhuchchhandas. The metre is Gâyatrî. Stanza 1 is a repetition of I. iii. i. I. 5.

2 *The golden* : richly decorated (*sarvâbharaṇaḥ śīṣṭaḥ*), according to Sâyana

4 *The mountain* : the cloud. *The kine* : the waters.

IX.

Indra-Agni.

To Indra and to Agni we bring reverence high and holy
hymn,

And, craving help, soft words with prayer.

2 For all these holy singers thus implore these twain to
succour them,

And priests that they may win them strength.

3 Eager to laud you, we with songs invoke you, bearing
sacred food,

Fain for success in sacrifice.

X.

Soma Pavamāna.

Flow onward, mighty with thy stream, inspiring the
Marut's Lord,

Winning all riches with thy power !

2 I send thee forth to battle from the press, O Pavamāna,
strong,

Sustainer, looker on the light !

3 Acknowledged by this song of mine, flow, tawnycoloured,
with thy stream .

Incite to battle thine ally !

Rigveda VII. 94. 4—6. Ascribed to Vasishtha The metre
is Gâyatrî.

2 *Priests : sabādhaḥ* is thus explained by the Commentators.
The word appears to have originally meant close associates or com-
panions.

Rigveda IX. 65. 10—12. Ascribed to Bhṛigu or to Jamadagni.
The metre is Gâyatrî. Stanza 1 is a repetition of I. v. ii. 4 3.

1 *From the press : onyoh* . according to Sâyana, *dhartāram*
onyoh means, the sustainer of heaven and earth.

3 *Song : vipâ* : according to Sâyana, 'finger.' *Thine ally*: Indra.

XI.

Soma Pavamâna.

A RED Bull belowing to the kine, thou goest, causing the heavens and earth to roar and thunder.

A shout is heard like Indra's in the battle : thou flowest on, sending this voice before thee.

2 Swelling with milk, abounding in sweet juices, urging the meath-rich plant thou goest onward.

Making loud clamour, Soma Pavamâna, thou flowest when thou art effused for Indra.

3 So flow thou on inspiriting. for rapture, turning the weapon of the water's holder¹

Flow to us wearing thy resplendent colour, effused and eager for the kine, O Soma¹

XII.

Indra.

THAT we may win us wealth and power we poets verily, call on thee.

In war men call on thee, Indra, the hero's Lord, in the steed's race-course call on thee

2 As such, O wonderful whose hand holds thunder, praised as mighty, Caster of the Stone¹

Pour on us boldly, Indra, kine and chariot-steeds, ever to be the conqueror's strength¹

Rigveda IX. 97. 13—15. Ascribed to Vasishtha and others. The metre is Trishtup.

¹ *Thou goest* .. *thou flowest*: in the Rigveda these verbs are in the third person singular. *Sending* .. *before thee* : *prachodayan*: the Rigveda has *prachetayan*, 'making intelligible' : 'letting this voice be known.'

Loud clamour : *santanin* : a continuous stream, according to Sâyana.

³ *Turning the weapon of the water's holder* : that is, of Vritra, and so causing the rain to flow. The Rigveda has *vadhāsnañ* instead of *vadhasnum* : 'aiming death-shafts at him who holds the waters'

Rigveda VI. 46. 1, 2. Ascribed to Samyu The metre is Brihatî in stanza 1, which is a repetition of I. iii. i. 5. 2, and Satobrihatî in 2.

¹ *In war* : *uîtreshu* : literally, among enemies.

XIII.

Indra.

To you will I sing Indra's praise who gives good gifts, as well we know ;

The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.

2 As with a hundred hosts, he rushes boldly on, and for the offerer slays his foes.

As from a mountain flow the water-brooks, thus flow his gifts who feedeth many a one.

XIV.

Indra.

O THUNDERER, zealous worshippers gave thee drink this time yesterday :

So, Indra, listen here to him who offers lauds : come near unto our dwelling-place !

2 Lord of bay steeds, fair-helmed, rejoice thee . thee we seek. Here the disposers wait on thee.

Thy glories, meet for praise ! are highest by the juice, O Indra, lover of the song.

XV.

Some Pavamāna.

FLOW onward with that juice of thine most excellent, that brings delight,

Slaying the wicked, dear to Gods !

Vâlakhilya 1. 1, 2 Ascribed to Praskanva The Metre is Bîhati in stanza 1, which is a repetition of I iii. i. 5. 3, and Satobîhati in 2

2 *As with a hundred hosts satânikeva* 'like a weapon with a hundred edges.'—Cowell

Rigveda VIII 88. 1, 2 The Rishi is Nîmedha The metre is Prâgâtha. Stanza 1 is a repetition of I iv i. 1. 10.

1 *Thee we seek* the Rigveda has *tad*, that, instead of *tam*. *Disposers · vedhasah* · the priests who order and arrange religious ceremonies.

2 *Meet for praise ! : ukthya* the Rigveda has *ukthyá* :—'Thy loftiest glories claim the laud'

Rigveda IX 61 19—21 The Rishi is Amahîyu. The metre is Gîyatrî. Stanza 1 is a repetition of I. v. ii. 4. 4.

- 2 Killing the foeman and his hate, and daily winning
 spoil and strength,
 Gainer art thou of steeds and kine.
- 3 Red-hued, be blended with the milk that seems to
 yield its lovely breast,
 Falcon-like resting in thine home !

XVI.

Soma Pavamâna.

- As Pûshan, Fortune, Bhaga, comes this Soma while
 they make him pure.
 He, Lord of all the multitude, hath looked upon the
 earth and heaven.
- 2 The dear cows sang in joyful mood together to the
 gladdening drink
 The drops as they are purified, the Soma juices, make
 the paths.
- 3 O Pavamâna, bring the juice, the mightiest, worthy
 to be famed,
 Which the Five Tribes have over them, whereby we may
 win opulence !

XVII.

Soma Pavamâna.

- FAR-SEEING Soma flows, the Steer, the Lord of
 hymns, the furtherer of days, of mornings, and of
 heaven.
 Breath of the rivers, he hath roared into the jars, and
 with the help of sages entered Indra's heart.

2 *The foeman and his hate* : or, the unfriendly Vîtra.

3 *Milk* : *âhenubhih* : literally. milch cows.

Rigveda IX 101. 7—9. Ascribed to Nahusha Mânava.
 The metre is Anushtup. Stanza 1 is a repetition of I. vi. ii. I. 2.

2 *The paths* : 'the road (to the object of our desire),'—
 Stevenson.

3 *Which the Five Tribes have over them* : which has power
 over the Five great Aryan Tribes

Rigveda IX 86. 20—22. Ascribed to Prisnavah. The metre
 is Jagati Stanza 1 is a repetition of I. vi. ii. 2. 6.

2 On, with the sages, flows the poet on his way, and guided by the men, hath streamed into the vats.

He, showing Trita's name, hath caused the meath to flow, increasing Vāyu's strength to make him Indra's friend.

3 He, being purified, hath made the mornings shine, and it is he who gave the rivers room to flow.

Making the three-times seven pour out the milky stream, Soma, the cheerer, yields whate'er the heart finds sweet.

XVIII.

Indra.

FOR so thou art the brave man's friend, a hero, too, art thou, and strong :

So may thy heart be won us !

2 So hath the offering, wealthiest Lord, been paid by all the worshippers .

So dwell thou, Indra, even with us !

3 Be not thou like a slothful priest, O Lord of spoil and strength : rejoice

In the pressed Soma blent with milk !

2 *The poet the wise singer, Soma Showing Trita's name :* literally, begetting, that is, making (*janayan*) the name of Trita ; meaning, probably, as Professor Ludwig suggests, reminding us of Trita, the celestial preparer of the heavenly Soma for Indra. 'Generating the water of the threefold (Indra).'—Wilson. *Increasing Vāyu's strength* : the reading of the R̥gveda differs : —' that Indra and that Vāyu may become his friends '

3 *The three times seven :* the seven celestial rivers, corresponding to the rivers of earth, multiplied by three to accord with the threefold division of the heavens According to Sāyana, the cows that supply the sacrificial milk are meant

R̥gveda VIII. 81. 28—30. The Rishi is Srutakaksha or Sukaksha. The metre is Gayatrī. Stanza 1 is a repetition of I. iii. i. 4. 10.

3 *Priest : brahmā .* Brahman, or praying priest.

XIX.

Indra.

ALL sacred songs have magnified Indra expansive as the sea.

Best of all warriors borne on cars, the Lord of heroes,
Lord of strength.

2 Lord of might, Indra, may we ne'er, strong in thy friendship, be afraid !

We glorify with praises thee, the never conquered conqueror.

3 The gifts of Indra from of old, his saving succours never fail,

When to his worshippers he gives the boon of booty rich in kine.

CHAPTER II.

I.

Soma Pavamâna.

THESE rapid Soma-drops have been poured through the purifying sieve.

To bring us all felicities.

2 Dispelling manifold mishap, giving the courser's progeny,
Yea, and the warrior steed's, success.

3 Bringing prosperity to kine, they pour perpetual strengthening food

On us for noble eulogy.

Rigveda I. 11, 1—3. The Rishi is Jetar. The metre is Anushtup. Stanza 1 is a repetition of 1 iv. 11. 1. 2.

Rigveda IX. 62. 1—3. The Rishi is Jamadagni. The metre is Gâyatri.

2 This stanza may be alternatively rendered :—'Mighty, dispelling many woes, bringing our progeny success, And freely giving warrior steeds' The Rigveda has *tanâ* instead of *tmanâ* and *arvate* instead of *arvatah*.

3 *Strengthening food . idâm.*

II.

Soma Pavamāna.

KING Pavamāna is implored with holy songs, on man's behalf,

To travel through the realm of air.

2 Pressed for the banquet of the Gods, O Soma, bring us might, and speed,

Like beauty for a brilliant show !

3 Bring us, O Indu, hundredfold increase of kine, and noble steeds.

The gift of fortune for our help !

III

Soma Pavamāna.

WITH sacrifice we seek to thee fair cherisher of manly might

In mansions of the lofty heavens.

2 Drink gladdening, crusher of the bold, praiseworthy, with most mighty sway,

Destroyer of a hundred forts.

3 Hence riches came to thee, the King, O sapient one the strong-winged bird,

Unwearied, brought thee from the sky

Rigveda IX. 65 16. 17 The Rishi is Bhṛigu or Jamadagni. The metre is Gâyatrī.

1 *With holy songs . medhabhīh* . the productions of the intellect *through the realm of air antarikṣhe* perhaps a figurative expression as Benfey suggests, for the space between the Soma press and the vessel which receives the juice

Rigveda IX 48. 1, 2, 3, 5, 4. The Rishi is Kavi The metre is Gâyatrī

2 *Destroyer of a hundred forts* the cloud-castles of the demons of the air, or the strongholds of the hostile aborigines, being destroyed by Indra under the inspiring influence of Soma.

3 *Hence* from the destruction of the forts. *The strong-winged bird suparnoḥ* . the falcon which brought the Soma from Svarga or heaven The reading of the Rigveda varies :—'Hence, sapient one' the falcon, strong of wing, unwearied, brought thee down, Lord over riches, from the sky.'

4 And now, sent forth, he hath attained to mighty power
and majesty,

Active and ready to assist.

5 That each may see the light, the bird brought us the
guard of Law. the friend

Of all, the speeder through the air.

IV.

Soma Pavamāna.

FOR food, flow onward with thy stream, cleansed and
made bright by sapient men :

Indu, with shēen approach the milk !

2 While thou art cleansed, song-lover, bring comfort and
vigour to the folk,

Poured, tawny one ! on milk and curds !

3 Purified for feast of Gods, go thou to Indra's resting-
place,

Resplendent, furthered by the strong !

V.

Agni.

BY Agni Agni is inflamed, Lord of the house, wise,
young, who bears

Our gifts : the ladle is his mouth.

4 *He* : Soma. This and the following stanza are transposed
in the R̥gveda.

5 *The friend of all* ; *sādhāranam* : or, the common
possession. *The speeder through the air* : *rajasturam* : which
Sāyana explains by *udakasya prerakam* : 'the showerer of water.'
—Wilson Cf. stanza 1 of the preceding hymn.

R̥gvedy IX 64. 13—15. The R̥ishi is Kasyapa. The metre
is Gāyatrī. Stanza 1 is a repetition of I. vi. i. 2. 9.

3 *Resting-place* : the vessel prepared to receive the libations
intended for the God. The word *nishkṛitam* is, literally, a
settled place, a rendezvous. Benfey translates it by *Palast*,
palace. *Furthered* : *hitah*, for which the R̥gveda has *yatah*,
'guided.' *The strong* . the priests.

R̥gveda I. 12. 6, 8. 9. The R̥ishi is Medhātithi The metre
is Gāyatrī.

1 *By Agni Agni is inflamed* : the fire into which the oblation
is poured is kindled by the application of fire produced by
attrition. *Young* . newly born each time the fire is produced.
The ladle : used for pouring the sacrificial butter into the fire.

2 God, Agni, be his sure defence who, lord of sacrificial gifts.

Woishippeth thee the messenger.

3 Be gracious, brilliant God ! to him who, rich in sacred gifts, would fain

Call Agni to the feast of Gods !

VI.

Mitra Varuna.

MITRA of holy strength I call, and foe-destroying Varuna,

Who perfect prayer with offered oil.

2 By Law, O Mitra, Varuna, Law-strengtheners who cleave to Law,

Have ye obtained your lofty power.

3 The Sages, Mitra, Varuna, of wide dominion, mighty ones,

Bestow on us effectual strength.

VII.

Maruts.

So mayst thou verily be seen coming with fearless Indra : both

Of equal splendour, bringing bliss !

Rigveda I. 2. 7—9. The Rishi is Madhuchchandas. The metre is Gâyatrî.

1 *Perfect* : make complete and effectual. *With offered oil* : *ghṛitāchīm* : accompanied with offerings of *ghṛitam*, *ghī*, clarified butter or sacrificial oil.

2 *By Law* : in accordance with *ītam*, the eternal law or everlasting order of the universe

Rigveda I. 6. 7. 4. 5. The Rishi is Madhuchchandas. The metre is Gayatrî.

Thou : the host of Maruts or Storm-gods is addressed in the singular number.

- 2 Thereafter they, as is their wont, resumed the state of
new-born babes,
Taking their sacrificial name.
- 3 Thou, Indra, with the rapid Gods who shatter even what
is firm,
Even in the cave didst find the cows.

VIII.

Indra-Agni.

- I CALL the twain whose deed wrought here hath all
been famed in ancient time :
Indra and Agni harm us not !
- 2 The strong, the scatterers of the foe, Indra and Agni we
invoke :
May they be kind to one like me :
- 3 Ye slay our Ârya foes, O Lords of heroes, slay our Dâsa
foes :
Ye drive all enemies away.

Resumed the state of new-born babes : the meaning is ' that the storms burst forth from the womb of the sky as soon as Indra arises to do battle against the demon of darkness. As assisting Indra in this battle, the Maruts whose name retained for a long time its purely appellative meaning, of storms, attained their rank as deities by the side of Indra, or as the poet expresses it, they assumed their sacred name.' See Max Muller, *Vedic Hymns*, Part I. pp. 36, 37. *The cave* : the thick dark cloud. *The cows* : streams of water and beams of light which follow their effusion : 'bright ones.'—M. Muller.

Rigveda VI. 60. 4—6. The Rishi is Bharadvâja. The metre is Gâyatrî.

1 *Whose deed wrought here* : according to Stevenson, Benfey, and Grassmann, the creation of the universe is ascribed to Indra and Agni :—'for by you this whole world was formed, according to the hymns of the sages.'—Stevenson.

3 *Dâsa foes* : the hostile non-Âryan aborigines.

IX.

Soma Pavamāna.

THE living drops of Soma juice pour, as they flow the
gladdening drink,
Intelligent drops above the station of the sea, exhilarating,
dropping meath.

2 May Pavamāna, King and God, speed with his wave
over the sea the lofty rite !

Do thou by Mitra's and by Varuna's decree flow furthering
the lofty rite :

3 Far-seeing, lovely, guided by the men, the God whose
habitation is the sea !

X.

Soma Pavamāna.

THREE are the voices that the car-steed utters . he speaks
the lore of prayer, the thought of Order.

To the cows' master come the cows inquiring : the hymns
with eager longing come to Soma.

2 To Soma come the cows, the milch-kine longing, to
Soma sages with their hymns inquiring.

Soma, effused, is purified and lauded : our hymns and
Trishtup songs unite in Soma.

3 Thus, Soma, as we pour thee into vessels, while thou
art purified, flow for our welfare !

Pass into Indra with great joy and rapture : make the
voice swell, and generate abundance !

Rigveda IX. 107. 14—16. Ascribed to the Seven Ṛishis.
The metre of stanzas 1 and 2 is Prâgâtha, and that of 3 Dvipadâ
Virâj in the text. Stanza 1 is a repetition of I. vi. i. 3. 8.

1 *The sea* : meaning, in this stanza and in the two stanzas
that follow, the water into which the Soma falls

Rigveda IX. 97. 34—36. Ascribed to Parâsara. The metre
is Trishtup.

1 *Car-steed* : *vahnih* : a common appellation of Soma See
Vedic Hymns, i. 40.

2 *Is purified and lauded* . *richyate pūyamānah* : Rigveda
has *pūyate ajyamānah*, 'is purified and blended'

3 *With great joy and rapture* : *vṛihatā madena* : the
Rigveda has *vṛihatā ravena*, 'with a mighty roaring.'

XI.

Indra.

O INDRA, if a hundred heavens and if a hundred earths
were thine,—

No, not a hundred suns could match thee at thy birth, not
both the worlds, O Thunderer

2 Thou, hero, hast performed thy hero deeds with might,
yea, all with strength, O strongest one.

Maghavan, help us to a stable full of kine, O Thunderer,
with wondrous aids !

XII.

Indra.

WE compass thee like waters, we whose grass is trimmed
and Soma pressed.

Here where the filter pours its stream, thy worshippers
round thee, O Vāitra-slayer, sit.

2 Men, Vasu ! by the Soma with lauds call thee to the
foremost place.

When cometh he athirst unto the juice as home, O Indra,
like a bellowing bull ?

3 O valiant hero, boldly win thousandfold spoil with
Kāṇva's sons !

O active Maghavan, with eager prayer we crave the
yellow-hued with store of kine.

Rigveda VIII. 59. 5, 6. The Rishi is Puruṣanman. The
metre is Prâgâtha. Stanza I is a repetition of I. iii. ii. 4. 6.

Rigveda VIII. 33. 1—3. The Rishi is Medhyâtithi. The
metre is Gâyatrî. Stanza 1 is a repetition of I. iii. ii. 2. 9.

1 *We compass thee* : there is no verb to *vayam*, we ; the
construction is difficult, and the comparison is not obvious.

2 *He ..O Indra* : a sort of periphrasis for Indra.

The Rigveda has, 'When comest thou ?' *As home* : familiar
to thee as thy home.

3 *With Kāṇva's sons* : or, by them, through them, for their
sake. *The yellow hued* : there is no substantive, but gold must
be intended.

XIII.

Indra.

WITH Plenty for his true ally the active man will gain the spoil.

Your Indra, much-invoked, I bend with song, as bends a wright his wheel of solid wood.

- 2 They who bestow great riches love not paltry praise : wealth comes not to the niggard churl.

Light is the task to give, O Maghavan, to one like me on the decisive day.

XIV.

Soma Pavamāna

THREE several words are uttered . kine are lowing cows. who give the milk :

The tawny-hued goes bellowing on.

- 2 The young and sacred mothers of the holy rite have uttered praise,
Embellishing the Child of Heaven

- 3 From every side, O Soma, for our profit, pour thou forth four seas.

Filled full of riches thousandfold !

XV.

Soma Pavamāna.

THE Somas, very rich in sweets, for which the sieve is destined, flow

Effused, the source of Indra's joy : may you strong juices reach the Gods !

Rigveda VII. 32 20. 21 The Rishi is Vasishtha. The metre is Prāgātha.

Rigveda IX. 33. 4—6 The Rishi is Trita Āptya. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 4. 5.

2 *Mothers of the holy rite* . apparently, the cows who supply milk for libations. *The Child of Heaven* : Soma.

3 *Four seas* : imaginary seas, to correspond with the four quarters of heaven.

Rigveda IX. 101. 4—6 The Rishi is Yayāti Nāhusha. The metre is Anushtup. Stanza 1 is a repetition of I. vi. ii. 1. 3.

2 Indu flows on for Indra's sake,—thus have the deities declared.

The Lord of Speech exerts himself, controller of all power and might.

3 Inciter of the voice of song, with thousand streams the ocean flows.

Even Soma, Lord of opulence, the friend of Indra, day by day.

XVI.

Soma Pavamāna.

SPREAD is thy cleansing filter, Brahmanaspati : as prince thou enterest its limbs from every side.

The raw; whose mass hath not been heated, gains not this : they only which are dressed, which bear, attain to it.

2 High in the seat of heaven is placed the scorcher's sieve : its threads are standing separate, glittering with light.

The swift ones favour him who purifieth this : with brilliancy they mount up to the height of heaven.

3 The foremost spotted Steer hath made the Mornings shine : he bellows, fain for war, among created things.

By his high wisdom have the mighty Sages wrought : the Fathers who behold mankind laid down the germ.

2 *Exerts himself* : the meaning of *makhasyate* is uncertain: 'is inclined to sacrifice.' —Benfey.

Rigeda IX. 83. 1—3. The Rishi is Pavitra. The metre is Jagati. Stanza 1 is a repetition of I. vi. ii. 2. 12.

2 *The scorcher's sieve* . 'the filter of the foe-scorching (Soma).'—Wilson. *With brilliancy* : the Rigveda *chetasā*, 'with consciousness'

3 *The foremost spotted Steer*: Soma, *Bellows*among created things *mimeti bhuvaneṣhu* : the Rigveda has *bibharti bhuvānāni*, 'sustains all things that be. *The mighty Sages*: *māyāvinah* : those who possess supernatural wisdom and power; the Gods. *The Fathers* : the Manes or spirits of the departed, to whom is ascribed the fruitfulness of heaven and earth, which give birth to Gods and men. See Rigveda X. 64. 14.

XVII.

Agni.

SING forth to him, the holy, most munificent, sublime
with his refulgent glow,

To Agni, ye Upastutas !

2 Worshipped with gifts, enkindled, splendid, Maghavan
shall win himself heroic fame .

And will not his more plentiful benevolence come to us
with abundant strength ?

XVIII.

Indra.

WE sing this strong and wild delight of thine which
conquers in the fray,

Which, Caster of the Stone ! gives room and shines like
gold.

2 Wherewith thou foundest shining lights for Âyu and for
Manu's sake :

Now joying in this sacred grass thou beamest forth.

3 This day too singers of the hymn praise, as of old, this
might of thine .

Win thou the waters every day, thralls of the strong !

Rigveda VIII. 92 8. 9 The Rishi is Sobhari The metre
is Kakup in stanza 1, which is a repetition of I ii. 1. 2 1. and
Satobihati in 2

1 *Upastutas* . singers so named after the Rishi Upastuta

2 *Maghavan* : the rich and liberal God: here a name of Agni.
More plentiful : *bhaviyasî* . the Rigveda has *naviasî*, 'more
recent.'

Rigveda VIII. 15. 4--6 The Rishis are Goshûktin and
Asvasûktin The metre is Ushnih. Stanza 1 is a repetition of
I. iv. ii 5. 3.

2 *For Âyu and for Manu's sake* : or for all Âryan men, *dyu*
and *manu* both meaning man. Regarded as proper names, Âyu
is the son of Purûravas and Urvasî (See Rigveda X. 95), and
Manu is the representative Man, the father of the human race.

3 *Thralls of the strong* : *vrishapatnih* : controlled and
imprisoned by Vritra.

XIX.

Indra.

O INDRA, hear Tīrschī's call, the call of him who
serveth thee.

Satisfy him with wealth of kine and valient offspring !
Great art thou.

2 For he, O Indra, hath produced for thee the newest
gladdening song,

A hymn that springs from careful drop thought, ancient
and full of sacred truth.

3 That Indra will we laud whom songs and hymns of
praise have magnified.

Striving to win, we celebrate his many deeds of hero
might.

Rigveda VIII. 84—6 The Rishi is Tīraschī. The metre is
Anushtup. Stanza 1 is a repetition of I. iv ii. 1. 5.

2 *Newest**ancient* : recent in form and expression, but
ancient in its subject. See Muir, *Original Sanskrit Texts*, III.
pp. 238, 239.

BOOK III.

CHAPTER I.

I. Soma Pavamāna.

FLEET as swift steeds thy cows celestial have been
poured, O Pavamāna, with the milk into the vat
Sages who make thee bright, O friend whom Rishis love,
have shed continuous streams from out the realm of air.

2 The beams of Pavamāna, sent from earth and heaven,
his ensigns who is ever stedfast, travel round
When on the sieve the golden-hued is cleansed he rests
within the jars as one who seats him in his place.

3 O thou who seest all things, sovran as thou art and
passing strong, thy rays encompass every form.
Pervading with thy natural powers thou flowest on,
and as the whole world's Lord, O Soma, thou art King.

II Soma Pavamāna.

FROM heaven hath Pavamāna made, as'twere, the
marvellous thunder, and
The lofty light of all mankind.

Rigveda IX. 86. 4, 6, 5 Ascribed to the Sikatas. The
metre is Jagatī.

1 Cows : *dhenavaḥ* : the drops of Soma juice. The Rigveda
has *dhījuvaḥ*, 'swift as thought' O friend whom Rishis love :
rishishāna the word does not occur elsewhere, and its precise
meaning is uncertain 'O *rishī*-enjoyed'—Wilson. 'Thou who
playest the part of a Rishi.'—Ludwig. *From out the realm of
air* : perhaps a figurative expression for the space between the
Soma press and the vessel which receives the juice. Instead of
antarikshāt the Rigveda has *rishayaḥ*, *rishis*, in apposition with
vedasah, sages.

Rigveda IX. 61. 16—18. The Rishi is Amahiyu, The metre
is Gâyatrī. Stanza 1 is a repetition of I. v. 11. 5. 8.

2 The gladdening and auspicious juice of thee, O Pavamâna, King !

Flows o'er the woollen straining-cloth.

3 Thy juice, O Pavamâna, sends its rays abroad like splendid skill,

Like lustre, all heaven's light, to see.

III

Soma Pavamâna.

IMPETUOUS, bright, have they come forth, unwearied in their speed, like bulls,

Driving the black skin far away.

2 May we attain the bridge of bliss, leaving the bridge of woe behind :

The riteless Dâsa may we quell !

3 The mighty Pavamâna's roar is heard as 'twere the rush of rain :

The lightning-flashes move in heaven.

4 Indu, pour out abundant food with store of cattle and of gold,

Of heroes, Soma ! and of steeds !

5 Flow onward, dear to all mankind ! fill full the mighty heaven and earth,

As Dawn, as Sûrya with his beams !

6 On every side, O Soma, flow round us with thy protecting stream,

As Rasâ flows around the world !

Rigveda IX. 41. 1—6 (the entire hymn) The Rishi is Medhyâtithi. The metre is Gâyatrî. Stanza 1 is a repetition of I, vi. i. 1. 5.

2 My translation of the first line, in which I follow Prof. Ludwig, is somewhat conjectural, as the meaning of *durâyyam* is uncertain.

6 *Rasâ* : a mythical river which flows round the world ; originally the name of a real river known to the Zoroastrians as *Rapahâ*.

IV.

Soma Pavamāna.

FLOW on, O thou of lofty thought, flow swift in thy beloved form,

Saying, I go where dwell the Gods.

2 Preparing what is unprepared, and bringing store of food to man,

Make thou the rain descend from heaven !

3 Even here is he who, swift of course, hath with the river's wave flowed down

From heaven upon the straining cloth.

4 With might, producing glare, the juice enters the purifying sieve,

Far-seeing, sending forth its light.

5 Inviting him from far away, and even from near at hand, the juice

For Indra is poured forth as meath.

6 In union they have sung the hymn : with stones they urge the golden-hued,

Indu for Indra, for his drink.

V.

Soma Pavamāna.

THE glittering maids send Sāra forth, the glorious sisters, close-allied,

Send Indu forth, their mighty Lord.

Rigveda IX. 39. The entire hymn, stanzas 3 and 4 being transposed. The Rishi is Brihanmati. The metre is Gâyatri.

2 *Preparing what is unprepared* : 'consecrating the unconsecrated worshipper or place,' is Sâyana's explanation. *The rain* : *vrishṭim* as in the Rigveda, must be read instead of *piṣṭim*.

5 *Him* : Indra.

6 *Indu for Indra, for his drink* : the Rigveda has *yondvī-tasya sīdata*, 'Sit in the shrine of sacrifice,'—addressed to the Gods, according to Sâyana

Rigveda IX. 65. 1—3. The Rishi is Bhṛigu, or Jamadagni. The metre is Gâyatri.

1 *The glittering maids* : the fingers, perhaps with reference to the gold rings worn by the priests when they press the Soma.

2 Pervade, O Pavamâna, all our treasures with repeated
light,
Pressed out, O God thyself, for Gods !

3 Pour on us, Pavamâna ! rain, as service and fair praise
for Gods :

Pour forth unceasingly for food !

VI.

Agni.

THE watchful guardian of the people hath been born,
Agni, the very strong, for fresh prosperity.

With oil upon his face, with high heaven-touching flame,
he shineth splendidly, pure, for the Bharatas.

2 O Agni, the Angirasas discovered thee what time thou
layest hidden, fleeing back from wood to wood.

Thou by attrition art produced as conquering might,
and men, O Angiras, call thee the Son of Strength.

Sûtra : Sûrya, the Sun god ; here said to mean Soma :—‘the invigorating.’—Wilson. Or the meaning may be that the fingers of the priests send forth Indu or Soma in the same manner as the bright rays of morning introduce the Sun.

2 *Pressed out O God, thyself, for Gods* : the Rigveda has *devo devebhyaspari*, ‘God, coming hither from the Gods’

3 *As service* : to give us cause to worship.

Rigveda V. II. 1, 6, 2. The Rishi is Sutambhara. The metre is Jagatî.

1 *Bharatas* : meaning ‘warriors’ ‘Priests,’ according to Sâyana and Mahidhara.

2 *Angirasas* : members of a family of priestly Fathers, regarded as the typical first sacrificers. *Thou layest hidden* : alluding to the flight and capture of Agni. See Rigveda I. 65. 1. and X. 51. It is said that Agni, fearing to share the fate of his three elder brothers who had perished in the service of the Gods, fled away and hid himself. The Gods or the Angirasas discovered him and persuaded him to return to his sacred duties. *Angiras* : Agni is called the best or oldest of the Angirasas, as his aid was necessary for the due performance of sacrifice. *Son of Strength* : produced by violent agitation of the fire drill.

- 3 The men enkindle Agni in his threefold seat, ensign of sacrifice, the earliest household-priest.
With Indra and the Gods together on the grass let the wise priest sit to complete the sacrifice !

VII.

Mitra-Varuṇa.

- THIS Soma hath been pressed for you, Low-strengtheners,
Mitra, Varuṇa !
List, list ye here to this my call !
2 Both Kings who never injure aught have come to their sublimest home,
The thousand-pillared, firmly based.
3 Worshipped with fat libation, Lords of gifts, Âdityas, sovran Kings,
They wait on him whose life is true.

VIII.

Indra.

- ARMED with the bones of dead Dadhyach, Indra with unresisted might
The nine-and-ninety Vritras slew.
2 He, searching for the horse's head that in the mountains lay concealed,
Found it in Saryanāvân lake.

3 *In his threefold seat*: in the three fire-receptacles or altars. *Household priest*: or great high priest; or *purohitam* may be a participle passive, 'placed at the head or in front (of the worshipper).'

Rigveda II. 41. 4—6. The Rishi is Gṛtsamada. The metre is Gâyatrî.

2 *Home*: 'the hall of assembly.'—Stevenson.

Rigveda I. 84. 13—15. The Rishi is Gotama. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. ii. 4 5, and stanza 3 of I. ii. ii. 1. 3.

2 *The horse's head*: which had been given to Dadhyach by the Asvins. *The mountains*: the clouds *Saryanāvân*: said to be the name of a lake and the surrounding-district in Kurukshetra, near the modern Delhi. The Vedic legend, which was modified

- 3 Then straight they recognized the mystic name of the
creative Steer,
There in the mansion of the Moon.

IX

Indra-Agni.

- AS rain from out the cloud, for you, Indra and Agni, from
my thought

This noblest praise hath been produced.

- 2 Indra and Agni, listen to the singer's call: accept his songs.
Fulfil, ye mighty Lords, his prayers!

- 3 Give us not up to indigence, ye heroes, Indra, Agni, nor
To Slander and reproach of men!

X.

Soma Pavamāna.

GOLD-HUED! as one who giveth strength flow on for
Gods to drink, a draught
For Vāyu and the Marut host!

and amplified in later times, appears to have been connected in its origin with that of Dadhikrās, often mentioned in the R̥igveda and described as a kind of divine horse, probably a personification of the Sun. The horse's head concealed in the mountains seems to be the clouded sun, seen afterwards setting over the lake. The bones may be the rays of returning light with which Indra disperses the fiends of darkness. See preceding notes on stanzas 1 and 3.

R̥igveda VII. 94. 1—3. The R̥ishi is Vasishtha. The metre is Gāyatri.

1 *As rain*: the hymn of praise is copious in its flow, and is doubly beneficial, gratifying the Gods and bringing blessings to the worshipper. *From my thought*: *manmanah*: explained by the Commentator by *stotuh*, 'praiser' or 'worshipper.'

R̥igveda IX. 25. 1, 3, 2: The R̥ishi is Dr̥ilhachyuta The metre is Gāyatri Stanza 1 is a repetition of I. v. ii. 4. 8.

- 2 The Steer shines brightly with the Gods, dear Sage
in his appointed home,
Even Pavamāna unbeguiled.
- 3 O Pavamāna, sent by prayer, roaring about thy dwelling-
place,
Ascend to Vāyu as Law bids !

XI.

Soma Pavamāna.

O SOMA, Indu, every day thy friendship hath been my
delight.

Many fiends follow me ; help me, thou tawny-hued :
pass on beyond these barriers !

- 2 Close to thy bosom am I, Soma, day and night draining
the milk, O golden hued.

Sūrya himself refulgent with his glow have we, as birds,
o'ertaken in his course.

XII

Soma Pavamāna.

ACTIVE, while being purified, he hath assailed all enemies :
They deck the Sage with holy hymns.

2 *Even Pavamāna unbeguiled* : or, invincible. The
Rigveda has *vritrahā devavītamah*, 'Foe-slayer, dearest to the
Gods.

3 *To Vāyu* : into the vessel appropriated to libations intended
for Vāyu, the God of Wind. 'Enter this air generating vessel,—
Stevenson. The Rigveda has *ā vīsa*, 'enter thou,' instead of
āruhak used imperatively

Rigveda IX. 107 19, 20. Ascribed to the seven Rishis. The
metre is Brihatī in stanza 1, which is a repetition of I. vi. 1. 3, 6,
and Satobrihatī in stanza 2

2 *Draining the milk* : *duhānah* the Rigveda reading is
sakhyāya, 'for friendship sake'

Rigveda IX. 40. 1—3. The Rishi is Brihanmatī. The metre
is Gāyatrī. Stanza 1 is a repetition of I. vi. i. 1. 2.

2 The Red hath mounted to his shrine ; strong Indra hath
hath approached the juice :

In his firm dwelling let him rest !

3 O Indu, Soma, send us now great opulence from every
side :

Pour on us treasures thousandfold !

XIII.

Indra.

DRINK Soma, Indra Lord of bays ! and let it cheer thee :
the stone, like a well-guided courser,

Directed by the presser's arms hath pressed it.

2 So let the draught of joy, thy dear companion, by which,
O Lord of bays, thou slayest Vîitras,
Delight thee, Indra, Lord of princely treasures !

3 Mark closely, Maghavan, the word I utter, this eulogy
recited by Vasishtha :

Accept the prayers I offer at thy banquet !

XIV.

Indra.

HEROES of one accord brought forth and formed for
kingship Indra who wins the victory in all encounters,
For power, in firmness, in the field, the great destroyer,
fierce and exceeding strong, stalwart and full of vigour.

2 *The Red : arunah* : or, the red horse, meaning Soma,
Strong Indra hath approached the juice : according to the
reading of the Rîgveda, 'To Indra hath the strong juice come.'
Let him rest ; the Rîgveda has *sîdati*, 'he settles'

Rîgveda VII. 22 1—3. The Rîshi is Vasishtha. The metre
is Virâj (11 × 3). Stanza 1 is a repetition of I. v. 1, 8.

Rîgveda VIII. 86. 10, 12, 11. The Rîshi is Rebha. The
metre is Atijagatî (13 × 4) in stanza 1, which is a repetition of
I. iv. ii. 4. 1, and Uparishatdbîhatî (properly 12 + 8 + 8 + 8)
in 2 and 3.

2 The holy sages form a ring, to view and sing unto the Ram.

Inciters, very brilliant, from all decent, are with your chanters nigh to hear.

3 Bards joined in song to Indra so that he might drink the Soma juice.

The Lord of light, that he whose laws stand fast might aid with power and with the help he gives

XV.

Indra.

He who as sovran Lord of men moves with his chariots unrestrained,

The Vritra-slayer, conqueror of all fighting hosts, preeminents, is praised in song.

2 Honour that Indra, Puruṣanman ! for his aid, him in whose hand of old the fair

Sustaining bolt of thunder, mighty like the God, like Sūrya, was deposited !

XVI.

Soma Pavamāna.

THE Sage of heaven whose heart is wise, when laid between both hands, with roars,

Gives us delightful powers of life.

2 *The Ram* : Indra. See R̥gveda I. 51. 1, and VIII. 2.40. *Inciters* : apparently, the Gods. The hymn is very difficult and obscure.

R̥gved VIII. 51. 1. 2 The metre is Prâgâtha. Stanza 1 is a repetition of I. iii ii. 4. 1.

2 The Rishi addresses himself. *Of old . dvitâ* meaning originally twice or doubly, appears to be sometimes equivalent to *sanât*. *Sustaining* : *vidhartari* as a nominative. The sentence is difficult to construe, and my version is somewhat conjectural. See Ludwig's Commentary on the R̥gveda, Vol. V. p. 174.

R̥gveda IX. 9. 1, 3, 2. The Rishi is Aśita or Devata. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 4. 10.

- 2 He, the bright son, when born, illumed his parents who
had sprung to life,
Great Son, great strengtheners of Law.
- 3 On, onward to a glorious home, free from all guile and
dear to men,
Flow with enjoyment to our praise !

XVII.

Soma Pavamâna

FOR, verily, Pavamâna, thou, divine ! endued with
brightest splendour, calling all
Creatures to immortality.

- 4 With whom Dadhyach Navagva opened fastened doors,
by whom the sages gained their wish,
By whom they won the fame of lovely Amrita in the
felicity of Gods.

XVIII

Soma Pavamâna.

SOMA, while filtered, with his wave flows through the
long wool of the sheep,
Ringing, while purified, before the voice of song.

2 *His parents : mâtará* literally, his two mothers ; Heaven and Earth.

3 *Free from all guile : adruhah*, qualifying Soma. The Rigveda has *adruhe* qualifying *janâya*, man or men.

Rigveda Ix. 108. 3, 4. The metre is Kakup in stanza 1, which is a repetition of I. vi. ii. 4. 6, and Satobrihatî in 2. Stanza 1 is ascribed to Sakti, and 2 to Uru.

1 *Dadhyach* : son of Atharvan, the priest who first obtained fire and offered prayer and Soma to the Gods. Here he is called a Navagva, and consequently one of the Angirasas. *Opened* : the cave or prison of cloud in which the stolen cows or rays of light were confined. *Won the fame of lovely Amrita* : 'obtained the sustenance of the delicious (ambrosial) water.'—Wilson

Rigveda IX 106. 10—12. The Rishi is Chakshus Mânava. The metre is Ushnih. Stanza 1 is a repetition of I. vi. ii. 3. 7.

2 With prayers they cleanse the mighty steed, sporting in wood, above the fleece ·

Our hymns, intoned, have praised him of the triple height.

3 He hath been hastened to the jars, bountiful, like an eager horse,

And, lifting up his voice, while filtered, glided on.

XIX

Soma Pavamāna

FATHER of holy hymns, Soma flows onward, the father of the earth, father of heaven.

Father of Agni, Sūrya's generator, the father who begat Indra and Vishnu.

2 Brahman of Gods, the leader of the poets, Rishi of sages, chief of savage creatures,

Falcon amid the vultures, axe of forests, over the cleansing sieve goes Soma singing.

3 He, Soma Pavamāna, like a river, hath stirred the wave of voice, our songs and praises.

Beholding these inferior powers, the hero, well knowing, takes his stand among the cattle.

2 *They cleanse* : *mṛijanti*, the R̥gveda has *hṛnuanti*, 'they send forth.' *Him of the triple height* : Soma whose home is in the firmament, on the mountain, and on the altar According to Sāyana, abiding in three receptacles, the *dronakalasa* the *ādhavanīya*, and the *pūtabhīt*

3 *Bountiful* : *mīdhvān* · the R̥gveda has *mīḥe*, to the battle.'

R̥gveda IX. 96.5—7. The Rishi is Pratardana. The metre is Trishtup. Stanza 1 is a repetition of I. vi i. 4. 5.

2. *Brahman of Gods* : Bṛhaspati, the Lord of Prayer, among the Gods, or chief among the priests *Axe* : perhaps, the lightning According to the St. Petersburg Lexicon, *svādhitṛ* here means a tree with very hard wood. *Svādhitṛ vānānām* may well mean 'the strong axe among woods,' the axe being naturally made of the hardest wood.'—Max Muller. *Chief*. *mahishah* : or, buffalo, or bill.

3 The second line is obscure Professor Wilson translates :— 'the showerer (of benefits) beholding the hidden (treasures) presides over these irresistible powers, knowing about the cattle.'

XX.

Agni.

HITHER, for powerful kinship, I call Agni, him who
prosperes you,

Most frequent at our solemn rites.

2 That through this famed one's power he may stand by
us, even as Tvashtar comes

Unto the forms that must be shaped.

3 This Agni is the Lord supreme above all glories' mid the
Gods .

May he come nigh to us with strength.

XXI.

Indra.

THIS poured libation, Indra, drink, immortal, gladdening,
excellent !

Streams of the bright have flowed to thee here at the
seat of holy Law.

2 When, Indra, thou dost guide thy bays, there is no
better charioteer :

None hath surpassed thee in thy might, none with good
steeds o'ertaken thee.

3 Sing glory now to Indra, say to him your solemn
eulogies !

The drops poured forth have made him glad : pay
reverence to his noblest might !

Rigveda VIII. 91. 7—9. Ascribed to Prayoga, or to one
or more of other Rishis. The metre is Gâyatrî Stanza I is a
repetition of I. i. i. 3. 1.

2 *Tvashtar* : the carpenter or artificer God, regarded as the
producer of all objects in nature which show signs of artistic skill.

Rigveda I. 84 4—6 The Rishi is Gotama. The metre is
Anushtup. Stanza 1 is a repetition of I. iv. ii. 1. 3.

XXII.

Indra.

INDRA, be pleased : drive forward, hero, striker of thy bays !

Fair, like a sage, delighting in the meath, drink of the juice for rapturous joy.

2 O Indra, fill thy belly anew with meath that seems to flow from heaven.

The sweet-voiced raptures of this juice have come, as 'twere to heaven, to thee.

3 Indra, victorious, Mītra-like, smote, like a Yati, Vṛitra dead.

As Bhṛigu quelled his foes, he cleft Vala in Soma's rapturous joy.

These three stanzas are not found in the Ṛgveda. No Rishi's name is mentioned. The metre is irregular. They are obscure, and characterized chiefly by the repetition of *na*, 'like', 'as,' 'as it were,' which recurs seven times

1 *Striker of thy bays* : *harihu* : according to the St. Petersburg Lexicon the word is corrupt and meaningless. 'Possessor of the horses Hari'—Stevenson. 'Caster of the lightning.—Benfey.

2 *Anew* : *navyam na* ; literally, like a new one ; that is, as if it were empty and fasting. *Sweet-voiced* : accompanied with sweet songs.

3 *A Yati* : one of a mythical race of ascetics, connected with the Bhṛigus, and said, according to one legend, to have taken part in the creation of the world. The force of the comparison is not very obvious. Professor Ludwig suggests 'wrestler' as the possible meaning of *yatiḥ* here. *Bhṛigu* : a Rishi regarded as the ancestor of the ancient race of Bhṛigus who are frequently mentioned in the Ṛgveda in connexion with Agni. *Vala* : a demon of-drought, who steals the cows of the Gods, and hides them in a cave, that is, keeps the rain imprisoned in dark thick clouds.

CHAPTER II.

I.

Soma Pavamâna.

WINNER of gold and gear and cattle flow thou on, set
as impregner, Indu ! 'mid the worlds of life !

Rich in brave men art thou, Soma, who winnest all
these holy singers wait upon thee with song.

2 O Soma, thou beholdest men from every side : O Pava-
mâna, Steer, thou wanderest through these.

Pour out upon us wealth in treasure and in gold : may
we have strength to live among the things that be !

3 Thou passest to these worlds as sovran Lord thereof,
O Indu, harnessing thy tawny well-winged mares
May they pour forth for thee milk and oil rich in sweets
O Soma, let the folk abide in thy decree !

II.

Soma Pavamâna.

THE streams of Pavamâna, thine, finder of all ! have
been effused,

Even as Sûrya's rays of light

2 Making the light that shines from heaven thou flowest
on to every form :

Soma, thou swellest like a sea.

Rigveda IX 86 39, 38, 37. Ascribed to the three Rishiganas
or companies of R'shis, Akrishtâ Mâshâh, Sikatâh, Prishnayah
and Ajâh—The metre is Jagati.

2 *Through these* : there is no substantive. Sâyaṇa supplies
apah, waters.

3 *Thou passest to* : *īyase* : the Rigveda has : *vīyasi*, 'thou
passest through.' *Tawny well-winged mares* : swiftly-flowing
drops of goldencoloured juice.

Rigveda IX. 64 7—9. The Rishi is Kaśyapa. The metre is
Gâyatri.

2 *To every form* : to quicken all Nature and bring us blessings
in every shape.

- 3 Shown forth thou sendest out thy voice, O Pavamāna,
with a roar.
Like Sūrya, God, as Law commands.

III.

Soma Pavamāna.

HITHERWARD have the Somas streamed, the drops while
they are purified :

When blent, in waters they are rinsed.

- 2 The milk hath run to meet them like floods rushing
down a precipice :

They come to Indra, being cleansed.

- 3 O Soma Pavamāna, thou flowest as Indra's gladdener :
The men have seized and lead three forth

- 4 Thou, Indu, when, expressed by stones, thou runnest to
the filter, art

Ready for Indra's high decree.

- 5 Victorious, to be hailed with joy, O Soma, flow delighting
men,

As the supporter of mankind !

- 6 Flow on, best Vritra-slayer : flow meet to be hailed with
joyful lauds,

Pure, purifying, wonderful !

- 7 Pure, purifying, is he called, Soma effused and full of
sweets,

Slayer of sinners, dear to Gods.

3 *Shown forth* : *jajñānah* : produced or manifested. The R̥gveda has *hinvānah*, 'sent forth' or 'urged on.' *With a roar* : *k-randan* : the R̥gveda has *akrān*, probably from *kram*, 'thou hast moved.' As *Law commands* : *vidharmani* : see *La Religion Vedique*, III. 218, Note

R̥gveda IX. 24. 1—7 The R̥shi is Asita or Devala. The metre is Gāyatrī.

3 *Gladdener* : *mādanah* : the R̥gveda has *pātave* 'for (Indra) to drink.'

5 *As the supporter of mankind* : *char-hanīdhṛitah* : the R̥gveda has *harshanīsahe*, 'To him who ruleth o'er mankind,' that is. Indra .

IV.

Soma Pavamāna.

- THE Sage hath robed him in the sheep's wool for the
 banquet of the Gods,
 Subduing all our enemies.
- 2 For he, as Pavamāna, sends thousandfold riches in the
 shape
 Of cattle to the worshippers.
- 3 Thou graspest all things with thy mind, and purifiest
 thee with thoughts :
 As such, O Soma, find us fame !
- 4 Pour on us lofty glory, send sure riches to our liberal
 lords :
 Bring food to those who sing thy praise !
- 5 As thou art cleansed, O wondrous steed, O Soma, thou
 hast entered, like
 A pious king, into the songs,
- 6 He, Soma, like a courser in the floods invincible, made
 bright
 With hands, is resting in the press.
- 7 Disporting, like a liberal chief, thou goest, Soma to the
 sieve,
 Lending the laud heroic strength.

Rigveda IX. 20. 1—7. The Rishi is Asita or Devala. The metre is Gâyatrî.

1 *Hath robed him in the sheep's wool*: hath entered the woollen filter. The Rigveda has *pra.... arshati*, flows forth to,' instead of *pra ayata*.

5 *Stood: vañe*: Sâyana explains this word here and in the next stanza (courser) by 'bearer of oblations.'

6 *In the press chamûshu*. according to Sâyana = *pâtreshu*, in the receiving-vessels

7 *Thie* : Sâyana explains *malhik* by *dānam*, gift; playing thy frolics like one begging a gift.—Stevenson. The word as an adjective seems to mean brisk, vigorous, active, and as a substantive, in some places, warrior, hero, champion, or war-chief.

V.

Soma Pavamāna

- POUR on us with thy juice all kinds of corn, each sort
of nourishment !
And, Soma, all felicities !
2 As thine, O Indu, is the praise, and thine what springeth
from the juice,
Seat thee on the dear sacred grass !
3 And, finding for us steeds and kine, O Soma, with thy
juice flow on
Through days that fly most rapidly !
4 As one who conquers, ne'er subdued, attacks and slays
the enemy,
Thus, vanquisher of thousands ! flow !

VI.

Soma Pavamāna.

- THOU, Indu, with thy streams that drop sweet juices,
which were poured for help,
Hast settled in the cleansing sieve.
2 So flow thou onward through the fleece, for Indra flow
to be his drink,
Seating thee in the shrine of Law !
3 As giving room and freedom, as most sweet, pour butter
forth and milk,
O Soma, for the Angirasas !

Rigveda IX 55. 1—4. The Rishi is Avatsāra. The metre is Gâyatri.

4 *Vanquisher of thousands !*. or, 'thou who winnest thousands, i. e. countless spoils or treasures.

Rigveda IX. 92. 7—6. The Rishi is Jamadagni. The metre is Gâyatri

2 *The shrine of Law : ritasya yonim* : the place of sacrifice. The Rigveda has *yonā vaneshu*, 'Finding thine home in vats of wood.'

VII.

Agni.

THY glories are, like lightnings from the rainy cloud,
visible, Agni, like the comings of the Dawns,

When, loosed to wander over plants and forest trees,
thou cramnest by thyself thy food into thy mouth.

2 When, sped and urged by wind, thou spreadest thee
abroad, soon piercing through thy food according to
thy will,

The hosts, who ne'er decayest, eager to consume, like
men on chariots, Agni ! strive on every side.

3 Agni, the Hotar-priest who fills the assembly full,
waker of wisdom, chief controller of the thought—
Thee, yea, none other than thyself, doth man elect
priest of the holy offering, great and small, alike.

VIII.

Mitra-Varuṇa.

EVEN far and wide, O Varuna and Mitra, doth your
help extend :

May I obtain your kind good-will !

2 True Gods, may we completely gain food and a dwelling
place from you :

Ye Mitras, may we be your own !

Rigveda X 91. 5, 7, 8. The Rishi is Aruna. The metre is Jagati.

Agni like the comings of the Dawns : the Rigveda has *chitrāḥ ushasām na ketavaḥ*, 'brilliant like the heralds of the Dawns.'

2 *Hosts* : or 'powers.'

3 *Great and small* : According to Sâyana, 'either accompanied with, or without, libations of Soma juice.'

Rigveda V. 70. 1—3. The Rishi is Uruchakri. The metre is Gâyatri.

And a dwelling place : *dhōma cha* : the Rigveda has *dhōyase* for our sustenance.' *Mitras* ; that is Mitra and Varuṇa The Rigveda has *rudrā*, 'Rudras,' bright Gods, here and in following stanza.

- 3 Guard us, ye Mitras, with your guards, save us, ye skilled to save : may we
Subdue the Dasyus by ourselves !

IX.

Indra.

ARISING in thy might, thy jaws thou shookest, Indra,
having drunk

The Soma which the press had shed.

- 2 Indra, both world gave place to thee as thou wast
fighting, when thou wast

The slayer of the Dasyu hosts.

- 3 From Indra have I measured out a song eight-footed
with nine parts,

Delicate, strengthening the Law.

X.

Indra-Agni

INDRA and Agni, these our songs of praise have sounded
forth to you :

Ye who bring blessings ! drink the juice !

Rigveda VIII. 65 10—12. The Rishi is Kurusuti. The metre is Gâyatri.

1 *Thy jaws thou shookest* : as a sign that the draught was pleasant ; a stronger expression for thou didst smack thy lips.' *Which the press had shed* : *chamû sutam* : pressed out in or between the two boards of the press. Or, poured into the bowls.

2 *Gave place* : the Rigveda has *akripetām*, 'complained.' *Fighting* : *spardhamānam*. : the Rigveda has *krakshamānam*, meaning, probably, 'roaring.'

3 *From Indra* : originating in him as subject and inspirer. *Eight-footed with nine parts* : the original hymn consists of triplets, each of which contains nine Pâdas, parts or half-lines of eight feet or syllables each. That is, the metre is octosyllabic (8 × 3), and the triplet contains three stanzas in that metre or nine octosyllabic Pâdas. *Strengthening the Law* : *ritāvidham* : the Rigveda has *ritasprisam*, faithful to the Law, 'or' closely connected with sacrifice'.

Rigveda VI. 60. 7—9. The Rishi is Bharadvāja. The metre is Gâyatri.

- 2 Come, Indra, Agni, with those teams, desired of many,
 which ye have,
 O heroes, for the worshipper !
 3 With those to his libation poured, ye heroes, Indra,
 Agni, come :
 Come ye to drink the Soma-juice !

XI.

Soma Pavamāna.

- SOMA, flow on exceeding bright with loud roar to the
 reservoirs,
 Resting in wooden vats thy home !
 2 Let water winning Somas flow to Indra, Vāyu, Varuna,
 To Vishnu and Marut host !
 3 Soma, bestowing food upon our progeny, from every
 side
 Pour on us riches thousandfold.

XII.

Some Pavamāna.

- PRESSED out by pressers Soma goes over the fleecy
 backs of sheep,
 Goes even as with a mare in tawny-coloured stream,
 goes in a sweetly-sounding stream.
 2 Down to the water Soma, rich in kine, hath flowed with
 cows, with cows that have been milked.
 They have approached the mixing-vessels as a sea : the
 cheerer streams for the carouse.

Ṛigveda IX. 65 19—22. The Ṛishi is Bhṛigu or Jamad-
 agni. The metre is Gâyatrī.

2 *Let water-winning Somas flow* : according to the Ṛigveda,
 'Soma who wins the waters flows.'

Ṛigveda IX. 107. 8, 9. Ascribed to the Seven Ṛishis.
 The metre is Brihatī.

2 *Kine and cows* are the milk with which the Soma juice is
 mixed. *The mixing-vessels* : *sanvaramāni* from *sanvā* to
 cover, enclose, surround, must, apparently, mean the vessels
 that contain the juices and not the juices themselves as Sâyana
 explains :—his enjoyable juices go (to the pitcher as waters) to
 the ocean.—Wilson.

XIII

Soma Pavamāna

O PURIFYING Soma, bring to us the wondrous treasure,
meet.

For lauds, that is in earth and heaven !

2 Cleansing the lives of men, thou, Steer, bellowing on
the sacred grass,

Gold-hued, hast settled in thy home.

3 For ye twain, Indra, Soma, are Lords of heaven's light,
Lords of the kine :

Prosper, as mighty ones, our prayers !

XIV

Indra.

By men hath Indra been advanced, the Vṛitra-slayer, to
joy and strength.

Him only we invoke for help in battles whether great or
small : be he our aid in deeds or might !

2 For, hero, thou art like a host, art giver of abundant
spoil.

Strengthening e'en the feeble, thou aidest the sacrificer,
thou givest great wealth to him who pours

3 When war and battles are on foot, booty is offered to
the bold.

Yoke thou thy wildly-rushing bays ! Whom wilt thou slay,
and whom enrich ? Do thou, O Indra, make us rich !

Rigveda IX. 19. 1, 3, 2. The Rishi is Asita or Devala. The
metre is Gâyatri.

2. *Cleansing the lives of men* : the Rigveda has *dyushu*
instead of *dyānshi* :—'while cleansed among the living.' *Hast*
settled ; the verb in the Rigveda is in the third person :—'the
steerhath settled.'

Rigveda I. 81. 1—3 Ascribed to Gotama. The metre is
Pankti (8 × 5). Stanza 1 is a repetition of I. v. i. 3. 3, and stanza
3 of I. v. i. 3. 6.

2 *Pours* : libation of Soma juice.

XV.

Indra.

THE juice of Soma thus diffused, sweet to the taste, the
bright cows drink,

Who travelling in splendour close to mighty Indra's side
rejoice, good in their own supremacy.

2 Craving his touch the dappled kine mingle the Soma with
their milk.

The milch-kine dear to Indra send forth his death dealing
thunder-bolt, good in their own supremacy.

3 With veneration, passing wise, they honour his victorious
might.

They follow close his many laws to win them due
preëminence, good in their own supermacy.

XVI.

Soma Pavamāna.

STRONG, mountain-born, the stalk hath been pressed in
the streams for rapturous joy.

Hawk-like he settles in his home.

2 Fair is the juice beloved of Gods, washed in the waters,
pressed by men :

The milch kine sweeten it with milk

3 Then, like a steed, have they adorned the inciter for
eternal life,

The meath's juice at the festival.

Rigveda I. 84. 10—12. The Rishi is Gotama. The metre is
Pankti. Stanza 1 is a repetition of I. v. i. 3. 1.

2 *Send forth* : the cows, that is, libations of their milk, 'exalt
and strengthen Indra, and incite him to battle with the demons.
The meaning of the refrain of this triad is not very clear. Prof.
Wilson, following Sâyana, translates it :—'abiding (in their stalls)
expectant of his sovereignty.'

Rigveda IX. 62. 4—6. The Rishi is Jamadagni. The metre
is Gâyatri. Stanza 1 is a repetition of I. v. ii. 4. 7.

3. *The inciter : hetāram* : Soma who incites Indra to action.
The Rigveda has *hetārah* 'as drivers (deck) a horse' *Eternal life*
amṛtāya : or, perhaps, for Amrita or ambrosia, to be the food of
Gods.

XVII.

Soma Pavamāna.

MAKE high and splendid glory shine hitherward, 'Lord of food, God, on the friend of Gods :

Unclose the cask of middle air !

2 Roll onward from the press, O mighty one, effused, as Kings, supporter of the tribes !

Pour on us rain from heaven, send us the water's flow, urging our thoughts to win the spoil !

XVIII.

Soma Pavamāna.

BREATH of the mighty Dames, the Child, speeding the plan of sacrifice,

Surpasses all things that are dear, yea, from of old.

2 The place that is concealed hath gained a share of Trita's pressing-stones,

By the seven laws of sacrifice, even that dear place.

Rigveda IX. 108. 9, 10. The Rishi of stanza 1, which is a repetition of I. vi. ii. 4. 2. is Ūrdhvasadman, and of 2 Kīṭayasas. The metres are Kakup and Satobīhatī respectively.

2 *Roll onward from the press* : 'Roll in the two chamū,—Ludwig, 'Come into the cups'—Wilson. *Supporter* : *vahnīh* : the exact meaning of the word as applied to Soma is somewhat uncertain. I adopt Sāyana's explanation. *Urging our thoughts to win the spoil* : the Rigveda has *jīnvā* instead of *jīnvan* :—'accomplish the rites for the worshipper who seeks cattle.'—Wilson.

Rigveda IX. 102. 1—3. The Rishi is Trita Âptya. The metre is Ushnih. Stanza 1 is a repetition of I. vi. ii. 3, 5.

2 This stanza is almost unintelligible. *The place that is concealed* is apparently heaven, where the celestial sacrificer Trita, prepares the divine Soma for Indra. Professor Wilson, following Sāyana, translates :—'When the Soma has taken the secret station of the grinding stones (at the sacrifice) of Trita, then with the seven supports of the sacrifice (the priests praise) the conciliating (Soma)'. The 'seven supports' are said to be the seven metres. 'In the seven stations.'—M. Muller. *Even that dear place* : *adha priyam* : literally, 'also dear, *priyam* might refer to Soma, as Sāyana takes it, but then its regimen is not apparent.

- 3 He hath sent forth unto the heights the three, in stream,
as Trita's wealth :

He who is passing wise measures his pathways out.

XIX.

Soma Pavamâna.

FLOW to the filter with thy stream, effused, to win us
spoil and wealth,

Soma exceeding rich in meath for Indra, Vishnu, and
the Gods !

- 2 The hymns that know not guile, caress thee, golden-
coloured, in the sieve,

As mothers, Pavamâna, lick the new-born calf, as Law
commands.

- 3 Lord of great sway, thou liftest thee above the heavens,
above the earth.

Thou, of Pavamâna, hast assumed thy coat of mail with
majesty.

3 *He hath sent forth* : instead of *airayat* the Rîgveda has *eryâ*:—‘Support, (Soma,) with thy stream Trita's three (oblations) ; cause the giver of riches (Indra) to come to the sacred songs. The intelligent (praiser) of this (Indra) measures out hymns.’ The meaning of the stanza is obscure, both here and in the Rîgveda ; *prishthesu* and *yojanâ* being ambiguous, the former meaning both, ‘heights’ and ‘sacred songs’ and the latter ‘stages’ or ‘pathways,’ and sometimes ‘hymns’ which induce the Gods to yoke their horses and come to the sacrifice.

Rîgveda IX. 100. 6. 7, 9. The Rishis are the two Rebhasânus. The metre is Anushîup

1 *To win us spoil and wealth* : *vâjasâtaye* : the Rîgveda has *vâjasâtamah*, ‘best winner of the spoil.’

2 *The hymns* : *dhîtayo* : ‘the fingers,’ according to Sâyana. The Rîgveda has *mâtaro*, ‘mothers,’ the maternal waters. *Mothers* : the Rîgveda has *dhenavah*, ‘milk-cows’ as *Law commands* referring to ‘caress thee.’ At the sacrifice.’—Wilson. In the realm of heaven.’—Grassmann.

3 *Thy coat of mail* : thy mantle of milk,

XX.

Soma Pavamāna.

STRONG Indu, bathed in milk, flows on for Indra,
Soma exciting strength, for his carousal.

He quells malignity and slays the demons, King of the
homestead, he who gives us comfort.

2 Then in a stream he flows, milked out with press-stones,
mingled with sweetness, through the fleecy filter—

Indu rejoicing in the love of Indra, the God who gladdens
for the God's enjoyment

3 He flows, as he is cleansed, to sacred duties, a God
bedewing Gods with his own juices.

Indu hath, clothed in powers that suit the season, on
the raised fleece engaged the ten swift fingers.

XXI.

Agni.

O AGNI, God, we kindle thee, refulgent, wasting not
away,

That this more glorious fuel may send forth for thee
its shine to heaven. Bring food to those who sing
thy praise !

2 To thee the splendid, Lord of light ! bright ! wondrous !
prince of men ! is brought.

Oblation with the holy verse, O Agni, bearer of our gifts !
Bring food to those who sing thy praise !

Ṛigveda IX. 97. 10—12. The Rishi is Manyu. The metre is
Trishtup. Stanza 1 is a repetition of I. vi. i. 5 .8

3 *Sacred duties . vratāni* : the Ṛigveda has *priyāni*, 'pleasant
things,' that is, wealth and other blessings *Clothed in powers
that suit the season* : 'clothed in pleasant radiance according to
season.'—Wilson.

Ṛigveda V 6. 4, 5, 9 The Rishi is Vasusruta. The metre is
Pankti. Stanza 1 is a repetition of I. v. i 4 1.

- 3 Thou heatest both the ladles in thy mouth, O brilliant prince of men !
 So fill us also in our hymns abundantly, thou Lord of Strength. Bring food to those who sing thy praise !

XXII.

Indra.

- SING ye a psalm to Indra, sing a great song to the lofty Sage,
 To him who maketh prayer, inspired, who loveth laud.
 2 Thou, Indra, art the conqueror : thou gavest splendour to the Sun.
 Maker of all things, thou art mighty and All-God.
 3 Radiant with light thou wentest to the sky. the luminous realm of heaven.
 The Gods, O Indra, strove to win thy friendly love.

XXIII.

Indra.

- THIS Soma hath been pressed for thee, O Indra, bold one, mightiest, come !
 May Indra vigour fill thee full, as Surya fills mid-air with rays !
 2 Slayer of Vritra, mount thy car ! The bay steeds have been yoked by prayer.
 May, with its voice, the pressing-stone draw thine attention hitherward !
 3 His pair of tawny coursers bring Indra, resistless in his might.
 Hither to Rishis' songs of praise and sacrifice performed by men.

3 *Both the ladles : ubhe daroi* : from which the *ghritam* or clarified butter is poured into the fire. The R̥gveda has *sarpisho*, 'of oil' or 'of butter', instead of *vispate* 'prince of men.'

R̥gveda VIII. 87. 1—3 The Rishi is N̥r̥medha. The metre is Ushnih. Stanza 1 is a repetition of I. iv. ii. 5 8.

2 *All-God : visvadevah* ; 'the lord of all the gods'—Wilson. 'The universal divinity.'—Stevenson.

R̥gveda I. 84. 1, 3. 2 The Rishi is Gotama. The metre is Anushtup Stanza 1 is a repetition of I. iv. ii. 1 6.

BOOK IV.

CHAPTER I.

I.

Soma Pavamâna.

LIGHT of the sacrifice, he pours delicious meath, most wealthy, father and begetter of the Gods.

He, gladdening, best of cheerers, juice that Indra loves, enriches with mysterious treasure earth and heaven.

2 The Lord of heaven, the vigorous and far-seeing one, flows shouting to the beaker with his thousand streams. Coloured like gold he rests in seats where Mitra dwells, the Steer made beautiful by rivers and by sheep.

3 As Pavamâna thou flowest before the streams · thou goest on before the hymn, before the kine.

Thou sharest mighty booty in the van of war :

Soma, well-armed, thou art pressed out by men who press.

II.

Soma Pavamâna.

THROUGH our desire of heroes, kine, and horses, vigorous Soma-drops, Brilliant and swift, have been effused.

Rigveda IX. 86. 10—12. Stanza 1 is ascribed to the Sîkata Rîshis, and 2 and 3 to the Pîsnis or Ajas. The metre is Jagatî.

2 *By rivers and by sheep* by the purifying waters and the woollen filter.

3 *As Pavamâna thou flowest* : or, 'Thou flowest, being purified.' The Rigveda has *arshati* instead of *arshasi* :--'In forefront of the rivers Pavamâna flows' *Thou goest* the Rigveda has *gachchhati*, 'he goes.' In the second line the verbs in the Rigveda are in the third person, and instead of *Soma sîyase*, 'Soma, thou art pressed out,' the reading is *pîyate vîshâ*, 'the steer is purified.'

Rigveda IX. 64 4—6 The Rîshi is Kasyapa. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 5. 6.

- 2 They, beautified by holy men and purified in both the hands,
Are flowing through the fleecy cloth.
- 3 These Soma juices shall pour forth all treasures for the worshipper,
From heaven and earth and firmament.

III.

Soma Pavamāna.

- Flow, Soma, Indu, dear to Gods, swift through the purifying sieve,
And enter Indra in thy strength !
- 2 As mighty food speed hitherward, Indu, as a most splendid steer :
Sit in thy place as one with power !
- 3 The well-loved meath was made to flow, the stream of the creative juice :
The Sage drew waters to himself.
- 4 The mighty waters, yea, the floods accompany thee mighty one,
When thou wilt clothe thee with the milk.
- 5 The lake is brightened in the floods. Soma, our friend, heaven's prop and stay,
Falls on the purifying cloth.
- 6 The tawny Bull hath bellowed, fair as mighty Mitra to behold :
He gleams and flashes with the Sun.

Rigveda IX. 2. 1—10 (the last two stanzas being transposed). The Rishi is Medhâtithi. The metre is Gâyatri. Stanza 6 is a repetition of I. vi. i. 2. 1.

1 *In thy strength* : *vrishâ* : or, according to Sâyana's usual explanation, 'raining bliss.' 'Ein Segnender.'—Benfey.

3 *Creative* : *vedhasah* : or, sapient. *The Sage* : Soma. *Waters* : with which the stalks of the plant are sprinkled and washed.

5 *The lake* : or sea, meaning according to Sâyana Soma as the container of all liquid.

- 7 Songs, Indra, active in their might, are beautified for thee, wherewith
Thou deckest thee for rapturous joy.
- 8 To thee who givest ample room we pray, to win the wild delight,
That Thou mayst have exalted praise,
- 9 Winner of kine Indu, art thou, winner of heroes, steeds, and spoil :
Primeval soul of sacrifice.
- 10 Pour on us, Indu ! Indra-strength with a full stream of sweetness, like
Parjanya, sender of the rain !

IV.

Soma Pavamāna.

- O SOMA Pavamāna, be victorious, win us high renown;
~~And~~ make us better than we are !
- 2 Win thou the light, win heavenly light, and, Soma, all felicities ,
And make us better than we are !
- 3 Win skilful strength and mental power ! O Soma, drive away our foes ;
And make us better than we are !
- 4 Ye purifiers, purify Soma for Indra, for his drink :
Make thou us better than we are !
- 5 Give us our portion in the Sun through thine own mental power and aids ;
And make us better than we are !

10 *Indra-strength* : *indriyam* · great vigour The R̥gveda has *indrāyuh*, 'as Indra's friend' *Like Parjanya* : enriching and blessing us as the rain-cloud fertilizes the ground

R̥gveda IX. 4. 1—10. The R̥ishi is Hūanyastūpa. The metre is Gāyatrī

1 *Better* : or, happier.

4 *Purifiers* : priests whose business is to purify the Soma juice.
Make thou · O Soma.

- 6 Through thine own mental power and aids long may
we look upon the Sun :
Make thou us better than we are !
- 7 Well-weaponed Soma, pour to us a stream of riches
doubly great ;
And make us better than we are !
- 8 As one victorious unsubdued in battle, pour forth wealth
to us :
And make us better than we are !
- 9 With offerings, Pavamâna ! men have strengthened thee as
Law commands :
Make thou us better than we are !
- 10 O Indu, bring us wealth in steeds brilliant and quickening
all life ;
And make us better than we are !

V

Soma Pavamâna.

SWIFT runs this giver of delight, even the stream of
flowing juice :

Swift runs this giver of delight.

- 2 The Morning knows all precious things, the Goddess
knows her grace to man :

Swift runs this giver of delight.

- 3 We have accepted thousands from Dhvasra's and
Purushanti's hands :

Swift runs this giver of delight.

9 As Law commands : *vidharmani*—'for their own upholding.'—Wilson. According to Sâyana 'in the ceremony that confers manifold rewards.

10 Quickening all life: *visvâyum* : explained by Sâyana as=
sarva gâminam : 'all-reaching.'—Wilson.

Rigveda IX 58. 1—4. The Rishi is Avatsâra. The metre is Gâyatri Stanza 1 is a repetition of I. vi. i 2. 4.

3 Dhvasra and Purushanti were 'two kings who conferred great wealth on Taranta and Purumîlha, two rishis of the family of Vîda dasiva. See p XXXIII. of Max Muller's Rigveda, Vol. V.'—Professor Cowell's Note in Wilson's Translation.

- 4 From whom we have accepted thus thousands and three-times ten besides :

Swift runs this giver of delight.

VI,

Soma Pavamāna.

FORTH with his stream who gladdens best these Soma juices have been poured,

Lauded with songs for mighty strength.

- 2 Thou flowest to enjoy the milk, and bringest valour, being cleansed :

Winning the spoil flow hitherward !

- 3 And, hymned by Jamadagni, let all nourishment that kine supply,

And general praises, flow to us !

VII.

Agni.

FOR Jātavedas, worthy of our praise, will we frame with our mind this eulogy as 'twere a car.

For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm !

- 2 We will bring fuel and prepare our sacred gifts, reminding thee at each successive holy time.

Fulfil our thoughts that we may lengthen out our lives !

Let us not, in thy friendship, Agni, suffer harm !

Rigveda IX. 62. 22—24. The Rishi is Jamadagni. The metre is Gâyatri.

1 *Strength* : *savase* : the Rigveda has *savase*, 'fame.'

3 *General praises* : *parishtubah* : the meaning of the word here is somewhat uncertain. According to Sâyana *parishtubah* is an adjective qualifying *ishah*, viands, 'everywhere-praised.' 'In IX. 62, 24, the *ishah* are called *parishtubah*, which seems to mean something like *parisrut*, i. e. standing round about.'—Max Muller, *Vedic Hymns*, Part 1, p. 394.

Rigveda I 94. 1, 4. 3. The Rishi is Kutsa. The metre is Jagati. Stanza 1 is a repetition of I. 1. ii. 2. 4.

2 *Reminding* : or, exciting.

- 3 May we have power to kindle thee ! Fulfil our prayers !
 In thee the Gods eat the presented sacrifice.
 Bring hither the Âdityas, for we long for them ! Let us
 not, in thy friendship, Agni, suffer harm !

VIII. Mitra, Varuṇa, Aryaman.

SOON as the Sun hath risen I sing to you, to Mitra,
 Varuṇa,
 And Aryaman who slays the foe.

- 2 With wealth of gold may this my song bring unmolested
 might ; may this,
 Sages ! obtain the sacrifice !
- 3 May we be thine, God Varuṇa, and with our princes,
 Mitra, thine :
 May we gain food and heavenly light !

IX.

Indra.

DRIVE all our enemies away, smite down the foes who
 press around,
 And bring the wealth for which we long :

- 2 Of which the world shall know forthwith as given by
 thee abundantly :
 Bring us the wealth for which we long :

3 *The Âdityas* : the sons of Aditi ; seven deities of the heavenly sphere, of whom Varuṇa is the chief. All the Gods, according to Sâyaṇa.

Rigveda VII. 66 7—9 The Rishi is Vasishtha. The metre is Gâyatri.

2 *Sages* : *viprâ* must either be taken, with Sâyaṇa, in spite of the accent, as a vocative, or, with Ludwig, as a shorter form of *viprânâm*, Obtain the sages' sacrifice. The meaning is not clear. ' May it (be effective), sages, for the fulfilment of (the objects of) the sacrifice.'—Wilson.

Rigveda VIII. 45. 40, 42, 41 The Rishi is Trisoka. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. i. 4. 10, and stanza 3 of I iii. i. 2. 4

2 *The world* *forthwith* : *viśvam-ānushaḥ* : the Rigveda has *viśramānushaḥ*, 'the whole community of men.

3 O Indra, that which is concealed in strong firm place
precipitous :

Bring us the wealth for which we long !

X.

Indra-Agni.

YEA, ye are priests of sacrifice, winners in war and holy
works :

Indra and Agni, mark this well !

2 Bountiful, riders on the car, slayers of Vṛitra unsubdued,
Indra and Agni, mark this well !

3 The men with pressing-stones have pressed this meath of
yours which gives delight .

Indra and Agni, mark this well !

XI.

Soma Pavamāna.

FOR Indra girt by Maruts, flow, thou Indu, very rich in
meath,

To seat thee in the place of song !

2 Sage; who know the lore of speech deck thee, the strong
sustainer, well :

Men make thee bright and beautiful.

3 Let Mitra, Varuna, Aiyaman drink Pavamāna's juice,
yea, thine :

Sage ! let the Maruts drink thereof.

Rigveda VIII. 38. 1—3. The Rishi is Syāvāśva. The
metre is Gāyatrī.

1 *Mark this well : tasya bodhatam* 'hear (the praise) of this
(thy worshipper).'—Wilson.

2 *Bountiful : tosāsā* : according to Sâyana, 'destroyers (of
foes).'

Rigveda IX. 64. 22—24. The Rishi is Kasyapa. The metre
is Gāyatrī. Stanza 1 is a repetition of I. v. ii 4. 6.

2 *The strong sustainer : dharṇasīm* : the Rigveda has
vedhasah :—

Controlling priests and sages skilled in lore of speech adorn thee
well.'

3 *Sage : O wise Soma*

XII.

Soma Pavamâna.

DEFT-HANDED ! thou when purified liftest thy voice
amid the sea.

Thou, Pavamâna makest riches flow to us, yellow,
abundant, much-desired.

2 Made pure, as Pavamâna, in the sheep's long wool, the
Steer hath bellowed in the vat.

Thou flowest, Soma Pavamâna ! balmed with milk unto
the meeting-place of Gods.

XIII.

Soma Pavamâna

HIM here, the offspring of the sea, the ten swift fingers
beautify :

With the Âdityas is he seen.

2 With Indra and with Vâyu he, effused, flows onward
with the beams

Of Sûrya to the cleansing sieve.

3 Flow rich in sweets and lovely for our Bhaga, Vâyu,
Pûshan, fair

For Mitra and for Varuṇa !

XIV.

Indra.

WITH Indra splendid feasts be ours, rich in all strength-
ening things, wherewith,

Wealthy in food, we may rejoice !

Rigveda IX 107. 21, 22. Ascribed to the Seven Rishis.
The metre is Prâgâtha. Stanza 1 is a repetition of I. vi. i. 3. 7.

2 *The meeting-place* : meaning the vessels appropriated to the
libations which are to be offered to the several deities.

Rigveda IX. 61. 7—9. The Rishi is Amahîyu. The metre
is Gâyatri.

1 *Offspring of the sea* : *sindhumâtaram* : whose mother is
Sindhu, the river or the sea, that is, in this place, the waters or
ocean of the air. *With the Âdityas* : that is, he is regarded as one
of the Âdityas.

Rigveda I. 30. 13—15. The Rishi is Sunahsepa. The metre
is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 1. 9.

2 Like thee, thyself, for singers yoked, thou movest, as it were, besought,

Bold one, the axle of the car,

3 That, Ṣatakratu, thou, to serve and please thy praisers, as it were,

Stirrest the axle with thy strength.

XV

Indra.

AS a good cow to him who milks, we call the doer of good deeds

To our assistance day by day.

2 Come thou to our libations, drink of Soma, Soma-drinker! yea,

The rich one's rapture giveth kine

3 So may we be acquainted with thine innermost benevolence:

Neglect us not; come hitherward!

2 The lines in this and the following stanza referring to the axle and the chariot or wain are somewhat obscure and have been variously interpreted. I adopt Professor Ludwig's explanation. The expression, movest, or stirrest, the axle, which is the firmest and strongest part of the car, is intended to signify Indra's great strength exerted at his worshippers' prayer. *Like thee*: with all thy usual power. *Thyself*: by thine own exertion. *Yoked*: *yuktah*: harnessed to the car-pole. The Rigveda has *dptah*:—'the singers' friend.'

Rigveda I 4. 1—3. The Rishi is Madhuchchhandas. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 2. 6.

1 *The doer of good deeds*: Indra.

2 *The rich one's rapture giveth kine*: Indra, when exhilarated by draughts of Soma juice bestows liberal gifts of cattle on his worshippers.

XVI

Indra.

AS, like the Morning, thou has filled, O Indra, both the earth and heaven,

So as the mighty one, great King of all the mighty race of men, the Goddess mother brought thee forth, the blessed mother gave thee life.

2 Thou bearest in thine hand a lance like a long hook, great counsellor.

As with his foremost foot a goat, draw down the branch O Maghavan. The Goddess mother brought thee forth, the blessed mother gave thee life.

3 Relax that mortal's stubborn strength whose heart is bent on wickedness.

Trample him down beneath thy feet who watches for and aims at us. The Goddess mother brought thee forth, the blessed mother gave thee life.

XVII.

Soma Pavamāna.

SOMA, the dweller on the hills, effused, hath flowed into the sieve.

All-bounteous art thou in carouse.

2 Thou art a holy bard, a Sage; the meath offspring of thy sap:

All-bounteous art thou in carouse.

3 All-deities of one accord have come that they may drink of thee:

All-bounteous art thou in carouse.

Rigveda X. 134. 1, 6, 2. The Rishi is Māndhâtara. The metre is Mahâpankti (8 × 6).

1 *The Goddess mother*: Aditi.

2 *Like a long hook*: thou winnest the distant prize with thy spear as a man seizes something near him with a hook. *The branch*: that is loaded with fruit for us.

Rigveda IX. 18 1—3. The Rishi is Asita or Devala. The metre is Gayatri. Stanza 1 is a repetition of I. v. ii. 4. 9.

1 *Dweller on the hills*: 'pirishîhâ' pressed between the stones.—Wilson

XVIII.

Soma Pavamâna.

EFFUSED is he who brings good things, who brings us
store of wealth, and sweet refreshing food,

Soma who brings us quiet homes :

- 2 He whom our Indra and the Marut host shall drink,
Bhaga shall drink with Aryaman,
By whom we bring to us Mitra and Varuṇa, and Indra
for our great defence.

XIX.

Soma Pavamâna.

FRIENDS, hymn your Lord who makes him pure for
rapturous carouse : let them

Sweeten him, as a child, with lauds and sacred gifts !

- 2 Like as a calf with mother cows, so Indu is urged forth
and sent,

Glorified by our hymns, the god-delighting juice.

- 3 Effectual help to power is he, he is a banquet for the
troop,

He who hath been effused, more rich in meath, for Gods.

XX.

Soma Pavamâna.

FOR us the Soma juices flow, the drops best furtherers
of weal,

Effused as friends, without a spot, benevolent, finders of
the light.

R̥igveda IX. 108. 13, 14. The R̥ishi of 1 is R̥inañchaya,
and the metre Gâyatrî Yavamadhyâ ; of 2 the R̥ishi is Sakti, and
the metre Satobrihati. Stanza 1 is a repetition of I. vi. ii. 4. 5.

R̥igveda IX. 105.—1—3. Ascribed to Parvata and Nârada.
The metre is Ushnih. Stanza 1 is a repetition of I. vi. ii. 3. 4.

3 *The troop* the host of Maruts, the banded Storm-Gods.
More rich in meath. the R̥igveda has the superlative *madhu-*
mattamah.

R̥igveda IX. 101. 10, 12, 11. The R̥ishi is Manu
Sâmvarana The metre is Gâyatrî. Stanza 1 is a repetition of
I. vi. ii. 1. 4.

2 These Soma juices, skilled in song, purified, blent with milk and curd,

Hastening on and firmly set in oil resemble beauteous suns

3 Effused by means of pressing stones, upon the oxhide visible,

They, treasure-finders, have announced food unto us from every side.

XXI.

Soma Pavamâna.

POUR forth this wealth with this purification : flow onward to the yellow lake, O Indu !

Here, too, the bright one, wind-swift, full of wisdom, shall give a son to him who cometh quickly.

2 Flow on for us with this purification to the famed ford of thee whose due is glory !

May the foe-queller shake us down, for triumph, like a tree's ripe fruit, sixty thousand treasures !

3 Eagerly do we pray for those two exploits, at the blue lake and Prisana, wrought in battle.

He sent our enemies to sleep and slew them, and turned away the foolish and unfriendly.

Rigveda IX 97. 52—54. The Rishi is Kutsa The metre is Trishtup Stanza 1 is a repetition of I vi. i. 5. 9.

2 *To the famed ford* : meaning, according to Benfey, the fleece over which the Soma passes before it drops into the reservoir. Or, possibly, as Professor Ludwig suggests, the aid of Soma is craved at some ford of a neighbouring river, famous on account of a battle that has been fought there, and destined to be the scene of an approaching conflict.

3 The first line is conjecturally translated after Professor Ludwig who takes *viśhanāma* (the Rigveda reading instead of *viśha nīma*) as a verb and *Prisana* as the name of a place. Sāyana's elaborate explanation is different. 'These two great acts, the raining (of arrows) and the humiliation (of foes), are the givers of happiness ; they are deadly either in a fight on horseback or in a hand to hand fight.'—Wilson. Here Sāyana explains *mānśhatva* (at the blue lake ?) by 'in battle with horses' and *prisane* (at Pri-ana ?) by 'in close or hand to hand encounter.' Two victories appear to be referred to, and that is about all that can be said.

XXII.

Agni.

O AGNI, be our nearest friend, yea, our protector and our kind deliverer !

2 As gracious Agni, famed for treasures, come, and, most resplendant, give us store of wealth !

3 To thee then, O most bright, O radiant God, we come with prayer for happiness for our friends.

XXIII.

Indra.

MAY we, with Indra and the Gods to aid us, bring these existing worlds to full completion !

2 Our sacrifice, our bodies, and our offspring, let Indra with the Âdityas form and finish !

3 With the Âdityas, with the band of Maruts, let Indra send us medicines to heal us !

XXIV.

Indra.

SING to your Indra, mightiest Vritra-slayer, sing to the Sage the song that he accepteth !

CHAPTER II.

I

Soma Pavamâna.

THE God declares the deities' generations, like Ušanâ, proclaiming lofty wisdom.

With brilliant kin far-ruling, sanctifying, the wild boar, singing with his foot, advances.

Rigveda V 24 1, 2, 4. Ascribed to the Gaupâyanas, or Laupâyanas The metre is Virâj Stanza 1 is a repetition of I. v. ii. 2. 2.

Rigveda X. 157 1, 2, 3 The Rishi is Bhuvana, or Sâdhana. The metre is Davipadâ-trishtup or Trishtup in half-stanzas Stanza 1 is a repetition of I. v. ii-2. 6.

This stanza, from I v. ii. 1 10, is not found in the Rigveda. The beginning only, *pra vô 'rchopâ*, is repeated in the text

Stanzas 1—3, Rigveda IX 97. 7—9 Ascribed to Indra-pramati Vâsishtha. The metre is Trishtup Stanzas 4—12, Rigveda IX. 10. 1—9 Ascribed to Asita or Devala. The metre is Gâyatrî. Stanza 1 is a repetition of I. vi. i. 4. 2.

- 2 The swans, the Vrishagnas from anear us, restless, have brought their clamour to our dwelling—
Friends come to Pavamâna, meet for praises—and sound in concert their resistless music.
- 3 He takes the swiftness of the great Far-strider : cows low as 'twere to him who sports at pleasure.
He with the sharpened horns brings forth abundance : the silvery shines by night, by day the golden.
- 4 Like cars that thunder on their way, like coursers eager for renown,
Have Soma drops flowed forth for wealth.
- 5 Forth have they rushed from holding hands, like chariots that are urged to speed,
Like joyful songs of singing-men.
- 6 The Somas deck themselves with milk as kings are graced with eulogies,
And, with seven priests, the sacrifice.
- 7 Pressed for the gladdening draught the drops flow forth abundantly with song,
Flow with the stream of savoury juice.
- 8 Winning Vivasvân's glory and speeding the light of Dawn, the suns
Pass through the openings of the cloth.

2 *The swans* : the singers, descendants of the Rishi Vrishagana. *Restless*. .. *clamour* : the Rîgveda has *tripalam manyum* instead of *tripalâ vagnum* :—'have brought their restless spirit.

3 *The swiftness of the great Far-strider* : the rapid motion of the Sun. *Cows low as 'twere* : Sâyana explains *gâvah*, cows by any *gantârah*, 'other goers,' takes *na* as a negative, and derives *mimate* from *mâ*, to measure, instead of from *mâ*, to bleat or low :—'other goers cannot overtake him (though he is) moving easily' :— Wilson. The *cows* are probably, the cows that supply the sacrificial milk, or the milk itself. *He with the sharpened ho:n* : Soma as the Moon. He is the silvery light by night and the golden-coloured juice by day.

6 *Seven priests* : priests of six different orders or classes, together with the institutor of the ceremony officiating at the Soma-sacrifice.

8 *The suns* bright and powerful Soma juices which bring the light of Ushas or Dawn and Vivasvân or the radiant morning sun.

9 The singing-men of ancient time open the doors of sacred songs—

The men who bring the mighty one.

10 In close society have come the priests, the sevenfold brotherhood,

Filling the station of the One.

11 He makes us kin with Gods, he joins the Sun, for seeing, with mine eye ;

I milk the Sage's offspring forth.

12 The Sun beholdeth with his eye the heaven's dear quarter which the priests

Have set within the sacred cell.

9 *Who bring: harasah. The mighty one* Soma. The Rigveda has *harase*, 'for the acceptance of the mighty one'

10. *The One* : Soma.

11 *He makes us kin with Gods nābāh nābhīm na ā dadhe* : I follow Professor Pischel's interpretation of this difficult passage, 'Soma unites our navel with the navel of Gods .. that is, he brings us into union with the Gods in heaven.'—*Vedische Studien*, I. p. 69. 'I take into my navel the navel of the sacrifice [the Soma].'—Wilson 'He [Soma] as kinsman has brought us a kinsman [Sūrya].'—Ludwig. *The Sun, for seeing, with mine eye* : or, 'so that mine eye may see the Sun. The Rigveda has *chakshus chit sūrye sachā*, 'even with the Sun (unites) our eye.' *The Sage's offspring* : a periphrasis for the Sage himself that is, the Soma.

12 This stanza is very obscure. I have adopted Benfey's explanation who 'here follows an occasional interpretation of *div* or *dyuloka*, given by the Scholiast, which, identifies it with the *dronakalasa* or large Soma-trough. He takes it as meaning that the Sun looks towards the place where the Soma lies while it is pressed.....Sāyana seems to interpret this verse as meaning that Indra views the Soma with affection even after it has been drunk by the priests [fixed in the heart].—Prof. Cowell, in Wilson's Translation of the Rigveda Sanhitā.

II

Soma Pavamāna.

- Forth on their way the glorious drops have flowed for
maintenance of Law,
Knowing what suits this worshipper.
- 2 Down in the mighty waters sinks the stream of meath,
most excellent,
Oblation best of all in worth.
- 3 About the holy place the Steer, true, guileless, noblest,
hath sent forth,
Continuous voices in the wood.
- 4 When the Sage, purging manly deeds and lofty wisdom
flows around,
- 5 When purified, he sits enthroned as King over the warring
clans.
What time the sages speed him on.
- 6 Most dear, gold-coloured, in the fleece he sinks, and settles
in the wood :
The singer is besieged with song.
7. He goes to Indra, Vāyu, and the Asvins with the
rapturous joy,
To whomsoe'er his power delights.

Stanzas 1—9, Rigveda IX 7 1—9. Ascribed to Asita or Devala. Stanzas 10—12, Rigveda IX. 65. 28—30. Ascribed to Bhrigu, or Jamadagni. The metre is Gâyatri throughout the hymn. Stanza 10 is a repetition of I. vi. i. 2. 2.

1 *Worshipper* : or, 'sacrifice,' a Sâyana explains : *asya* has no substantive expressed

3 *In the wood : vane* : according to Sâyana, 'in the water.' The stanza is very difficult, and I am unable to offer a satisfactory translation.

4 *Purging manly deeds* : according to Rigveda, 'clothed in manly strength.' *The Strong* : the mighty Indra.—Sâyana.

- 8 The waves of pleasant Soma flow to Bhaga, Mitra,
Varuṇa,
Well knowing, through his mighty powers.
- 9 Gain for us, O ye Heaven and Earth, riches of meath to
win us strength :
Gain for us treasures and renown.
- 10 We choose to-day that chariot-steed of thine, the strong,
that brings us bliss,
The guardian, the desire of all ;
- 11 The excellent, the gladdener, the Sage with heart that
understands
The guardian, the desire of all ,
- 12 Who for ourselves, O thou most wise, is wealth and fair
intelligence,
The guardian, the desire of all.

III.

Agni.

- AGNI Vaisvânara, born in course of Order, the messenger
of earth, the head of heaven,
The Sage, the Sovran, guest of men, our vessel fit for
their mouth, the Gods have generated.
- 2 To thee, immortal ! when to life thou springest all the
Gods sing for joy as to their infant.
They by thy mental powers were made immortal,
Vaisvânara ! when thou shonest from thy parents

8 *Well knowing* : that is, the waves or streams which, through the power of Soma, know the way they should go 'The worshippers knowing its (virtues are rewarded) with happiness.'—Wilson.

10 *That chariot-steed of thine* : meaning the flowing Soma itself.

Rigveda VI. 7. 1, 4, 2. Ascribed to Bharadvâja. The metre is Trishtup. Stanza 1 is a repetition of I i ii. 2 5.

2 *Were made immortal* : Agni alone, it is said, was originally immortal, and the other Gods obtained immortality through him. Cf. Rigveda V. 3. 4.

- 3 Him have they praised, mid-point of sacrifices, great cistern of libations, seat of riches.
Vaiṣvânara, conveyer of oblations, ensign of worship, have the Gods engendered.

IV.

Mitra-Varuṇa.

- SING forth unto your Varuṇa and Mitrá with a song inspired :
They, mighty Lords, are lofty law.
- 2 Full springs of fatness, sovran Kings, Mitra and Varuṇa, the twain,
Gods glorified among the Gods.
- 3 So help ye us to riches, great celestial and terrestrial wealth !
Vast is your sway among the Gods.

V.

Indra.

- O INDRA marvellously bright, come, these libations long for thee,
Thus by fine fingers purified !
- 2 Urged by the holy singer, sped by song, come nigh, O India, to
The sacrificing suppliant's prayers !
- 3 Approach, O Indra, hasting thee, Lord of bay horses, to our prayers :
In our libation take delight !

3 *Mid-point of sacrifices* : 'the bond of sacrifices.'—Wilson. Agni or fire is essential in all sacrifices.

Rigveda V. 68. 1, 2, 3. Ascribed to Râtaḥavya. The metre is Gâyatri.

1 *They, mighty Lords, are lofty law* : '(Come) mighty deities, to the great sacrifice.'—Wilson.

2 *Full springs of fatness* : originators of fertilizing rain ; or *ghṛitayonī* may mean dwelling with *ghṛita*, clarified butter or oil used in sacrifice.

Rigveda I. 3. 4—6. The Rishi is Madhuchchhandas. The metre is Gâyatri.

VI.

Indra-Agni.

GLORIFY him who compasses all forests with his glowing flame,
And leaves them blackened by his tongue.

2 He who gains Indra's grace by fire enkindled, finds an easy way
Over the floods to splendid wealth.

3 Give us, ye twain, swift steeds to bring Indra and Agni,
and bestow
Abundant food with wealth on us.

VII.

Soma Pavamāna.

INDU hath started forth for Indra's settled place, and slights not, as a friend, the promise of his friend.
Soma comes onward like a youth with youthful maids,
and gains the beaker by a course of hundred paths.

2 Your hymns of pleasant sound, praiseworthy, fond of lauds, have come into the hall enclosed for sacrifice.
Singers have hymned the golden-coloured as he sports, and milch-kine have come near to meet him with their milk.

Rigveda VI. 60. 10—12 The Rishi is Bharadvāja. The metre is Gâyatri.

1 *Glorify* : or, Supplicate ; addressed to the *Stotar* or praise-singer. *Dim* : Agni.

2 *By fire enkindled* : at the fire into which he pours his oblations. *Floods* a metaphorical expression for the troubles and difficulties that bar his way. Sâyana explains the stanza differently, taking the genitive *indrasya* as = the dative *indrāya* : —'He who throws into the shining divinity propitious offerings for Indra, will receive from him pleasant preserving rains for the production of glorious crops of corn.—Stevenson.

3 *Indra and Agni*. that is, you, the deities who are addressed.

Rigveda IX. 86. 16—18. Ascribed to the Sikatas. The metre is Jagati. Stanza 1 is a repetition of I. vi. ii. 2. 4.

Into the hall enclosed for sacrifice : samvaraneshu : the Rigveda has *samvasaneshu* :—'into the places where the people meet'.

- 3 O Soma, Indu, while they cleanse thee, with thy wave
pour on us plentiful accumulated food,
Which, ceaseless, thrice a day shall yield us hero power
enriched with store of nourishment, and strength, and
meath.

VIII.

Indra.

- No one by deed attains to him who works and strengthens
evermore :
No, not by sacrifice, to Indra praised of all, resistless,
daring, bold in might ;
2 The powerful conqueror, invincible in war, him at whose
birth the mighty ones,
The kine who spread afar, sent their loud voices out,
heavens, earths sent their loud voices out.

IX.

Soma Payamāna

- Sit down, O friends, and sing aloud to him who purifies
himself :
Deck him for glory, like a child, with holy rites
2 Loose him who bringeth household wealth, even as a
calf with mother kine,
Him who hath double strength, strong, god-delighting
juice !

3 *Thrice a day* : at the three appointed sacrifices.

Rigveda VIII. 59. 3, 4. The Rishi is Puruṣanman. The metre is Prāgātha. Stanza 1 is a repetition of I. iii. ii. 1. 1.

2 *The kine who spread afar* : a metaphorical expression for heaven and earth.

Heavens, earths : a threefold division of heaven and earth is frequently spoken of in the Rigveda

Rigveda IX. 104. 1—3. The Rishis are Parvata and Nārada. The metre is Ushnih. Stanza 1 is a repetition of 1. vi. ii 3. 3.

2 'Associate him, the support of the mansion, with the maternal (waters) as the calf (with the mother)'—Wilson. *Double strength* : celestial and terrestrial.

- 3 Purify him who gives us power, most blissful one, that
he may be
A banquet for the troop, Mitra, and Varuna !

X.

Soma Pavamāna.

THE Strong hath flowed forth in a thousand streams,
flowed through the filter and the sheep's long wool.

- 2 With ceaseless genial flow the Strong hath run, purified
by the waters, blent with milk.
- 3 Pressed out with stones, directed by the men, go forth,
O Soma, into Indra's throat !

XI.

Soma Pavamāna.

THE Soma juices which have been expressed afar or
near at hand,
Or there on Śaryanāvân's bank,

- 2 Those pressed among Ârjikas, pressed among the active,
in men's homes,
Or pressed among the Fivefold Tribes—
- 3 May these celestial drops, expressed, pour forth upon us,
as they flow,
Rain from the heavens and hero strength !

3 *The troop* : the host of Maruts

Rigveda IX. 109. 16—18. Ascribed to the Agnayo
Dhishnyâh, sacrificial Agnis or fires. The metre is Dvipadâ Virâj.

3 *Throat* : *lukshâ* . Latin, coxas ; literally, two cavities of
the abdomen.

Rigveda IX. 65. 22—24. The Rishi is Bhrigu, or Jamadagni.
The metre is Gâyatrî.

1 *Śaryanāvân's bank* : in Kurukshetra.

2 *Ârjikas* . apparently a non-Âryan people inhabiting a
country near Kurukshetra. *In men's homes* : *madhye pastyândm* :
or, among the Pastyas, who may have been a neighbouring
people.

XII.

Agni

MAY Vatsa draw thy mind away even from thy loftiest dwelling-place!

Agni, I yearn for thee with song.

2 Thou art alike in many a place : through all the regions thou art Lord.

In fray and fight we call on thee.

3 When we are seeking spoil we call Agni to help us in the strife,

Giver of wondrous gifts in war.

XIII.

Indra.

O INDRA, bring great strength to us, bring valour, Śatakratu, thou most active, bring

A hero conquering in war !

2 For, gracious Satakratu, thou hast ever been a mother and a sire to us,

So now for bliss we pray to thee.

3 To thee, strong ! much-invoked ! who showest forth thy strength, made very mighty ! do I speak :

So grant thou us heroic power !

XIV.

Indra.

STONE-DARTING Indra, wondrous God, what wealth thou hast not given me here,

That bounty, treasure-finder ! bring, filling full both thy hands, to us !

Rigveda VIII. 11. 7—9. The Rishi is Vatsa. The metre is Gâyatri. Stanza 1 is a repetition of I. i. 1. 8.

2 *Regions : divah* : the Rigveda has *visah*, clans, or people.

Rigveda VIII. 87. 10—12 The Rishi is Nîmedha. The metre is Kakup in stanzas 1 and 2, and Pura-ushñih in 3. Stanza 1 is a repetition of I. v. i. 2 7.

Rigveda V. 39. 1—3. The Rishi is Atri. The metre is Anushtub. Stanza 1 is a repetition of I. iv. ii. 1. 4.

2 Bring what thou deemest worth the wish, O Indra that
which is in heaven !

So may we know thee as thou art a giver boundless in
thy gifts !

3 Thy lofty spirit famed in all the regions as appeasable,—
With this thou rendest even things firm, Stone-darter !
so to win thee strength.

3 *In all the regions: dikshu* : the Rigveda has *ditsu*, 'willing
to give,' agreeing with *manas*, spirit. *Thou rendest*: or
rend thou.

BOOK V.

CHAPTER I.

I.

Soma Pavamâna.

THE Maruts with their troop adorn and brighten, even
at his birth, the Sage, the lovely infant.

By songs a poet, and a Sage by wisdom, Soma goes
singing through the cleansing filter.

2 Light-winner, Rishi-minded, Rishi-maker, hymned in
a thousand hymns, leader of sages,

Eager to gain his third form, mighty, Soma is, like
Virâj, resplendent as a singer.

3 Hawk seated in the press, bird wide-extended, the
banner seeking kine and wielding weapons,

Uniting with the sea, the wave of waters, the mighty
tells his fourth form and declares it.

Rigveda IX, 96. 17—19. The Rishi is Pratardana. The
metre is Trishtup.

1 *The Maruts*: meaning, perhaps, the priests.

2 *Rishi-maker*: giver of inspiration. *His third form* the
form (*dhâma*) that he wears in heaven; 'the third region
(heaven).'—Wilson. *Virâj*: splendid or most illustrious Indra.—
Sâyana.

3 *The banner*: *drapsah*: usually meaning a drop or spark. See
Rigveda IV. 13. 2. *The sea*: the ocean of air, the firmament
The wave of waters: the source from which the rain comes *His
fourth form*: his form as the Moon which is also called Soma.
According to Sâyana the region of the moon which is said to be
above that of the sun.

II.

Soma Pavamâna.

OBEYING Indra's dear desire these Soma juices have
flowed forth
Increasing his heroic might.

2 Laid in the press and flowing pure to Vâyu and the
Ašvins, may
These give us great heroic strength.

3 Soma, as thou art purified, incite to bounty Indra's
heart,
To seat him in the shrine of Gods !

4 The ten swift fingers deck thee forth seven ministers
impel thee on
The sages have rejoiced in thee.

5 When through the filter thou art poured we clothe
thee with a robe of milk
To be a rapturous feast for Gods.

6 When purified within the jars, Soma bright-red and
golden-hued
Hath veiled him in a milky dress.

7 Flow onward to our wealthy lords. Drive all our enemies
away :
O Indu, pass into thy friend !

8 May we obtain thee, Indra's drink, who viewest men
and findest light,
Gain thee and progeny and food !

9 Send down the rain from heaven and make splendour
upon the earth ! Give us,
O Soma, victory in war !

Rigveda IX. 8. 1—9. The Rishi is Asita or Devala. The
metre is Gâyatri.

3 *O/ Gods* : the Rigveda has *ilasya*, 'of Low' or 'sacrifice',
instead of *debîndm*.

7 *Thy friend* - Indra.

8 This and the following stanza are transposed in the
Rigveda

9 *Make splendour upon the earth* : cover the earth with
corn —Stevenson.

III.

Soma Pavamāna.

POURED through the fleece in thousand streams purified
Soma floweth to

Indra's and Vāyu's meeting-place.

2 Sing forth, ye men who long for help, to Pavamāna, to
the Sage

Effused to entertain the Gods !

3 The Soma drops with thousand powers are purified to win
us strength,

Hymned to become the feast of Gods.

4 Yea, as thou flowest bring great store of food that we
may win us strength

Indu, bring splendid manly might !

5 Like coursers by their drivers urged, they were poured
forth, to win us strength,

Swift through the woollen straining-cloth.

5 May they in flowing give us wealth in thousands, and
heroic power,—

These godlike Soma drops effused !

7 The roaring Soma drops flow on, like milch-kine lowing
to their calves.

They have run forth from both the hands.

8 Beloved by Indra, bringing joy, roaring as thou art puri-
fied,

Drive all our enemies away.

Rigveda IX. 13 1—9 The Rishi is Asita or Devala. The
metre is Gâyatrî.

1 *Meeting-place* *nishkṛitam* : the vessel prepared to hold
libation, intended for the Gods mentioned.

3 *To win us strength* *vājasātaye* : 'for the attainment of
food.'—Wilson So Sâyana in stanzas 3 and 4 ; but in 6 the
word is explained by *sangrāmīya*, 'to battle,' in the first clause
where he inserts it after *hṛyīnāh*, 'urged,' and by *annalābhāya*,
'for the attainment of food, in the second clause.

- 9 As Pavamânas, driving off the godless, looking on the
light,
Sit in the place of sacrifice.

IV.

Soma Pavamâna.

THE Soma drops, exceeding rich in sweets, to Indra have
been poured,
Shed with the stream of sacrifice.

- 2 Sages have called to Indra, like cows, milch-kine, lowing
to their calves,
Called him to drink the Soma juice.
- 3 In the stream's wave wise Soma dwells, distilling rapture,
in his seat,
Resting upon a wild cow's hide.
- 4 Far-sighted Soma, Sage and bard, is worshipped in the
central point
Of heaven, the straining-cloth of wool.

9 *Pavamânas* : Soma juices undergoing the process of purification.

Rigveda IX. 12. 1—9. The Rishi is Asita or Devala. The metre is Gâyatri.

1 *With the stream* : *dhârayâ* : the Rigveda has *sâdane*, 'in the seat'

3 *In the stream's wave* : in the water with which the stalks are sprinkled. *Upon a wild cow's hide* : this is Benfey's interpretation of *gauri adhi*; and it is corroborated by *gor adhi tvachi*, on the skin of the ox or cow, of Rigveda IX 101. 11. The *gauri* is the female of the *gaur* (Bos Gaurus), a kind of buffalo. The skin was spread on the ground to catch superfluous drops of juice. Sâyana's interpretation is different: 'to a chant in the middle.'—Wilson

4 *In the central point of heaven* : *divo nâbhâ* : *div* or *dyutoka* is sometimes identified by the Scholiast with the *drona-lalâsa*, the reservoir or large Soma-trough (cf II. iv 11 I 12), and the word seems to have this meaning here. Professor Ludwig takes *nabha* as a nominative :—'The kinsman of heaven Vichak-haya [the far seeing Soma] is exalted in the sheep's sieve'

5 In close embracement Indu holds Soma when poured
within the jars.

And on the purifying sieve.

6 Indu sends forth a voice on high, up in the region
of the sea.

Stirring the cask that drops with meath.

7 The tree whose praises never fail dwells in the
stream of holy milk,

Urged onward by its human friend.

8 O Pavamāna bring us wealth bright with a thousand
splendours ; yea,

O Indu, give us ready help !

9 Sage, poet, poured with all his stream, Soma is
driven, far away,

To the dear places of the sky.

5 *Indu holds Soma* : the deity being regarded as distinct from the plant. Professor Ludwig suggests that Indu may be the Moon, upon whose phases the time of important liturgical ceremonies depends.

6 *Of the sea* : of air. *The cask that drops with meath* : the cloud that sends the balmy rain.

7 The Rigveda has *dhindm antah sabardughah* instead of *dhenām anta hsabardughām*, and *yugā* instead *yujā* :—‘The tree whose praises never fail yields heavenly milk among our hymns, Urging men’s generations on,’ men’s generations meaning according to Sâyana, sacrificial seasons. *The tree* . Soma.

8 This stanza and the following are transposed in the Rigveda.

9. The Rigveda differs — ‘The wise one’ with the sage’s stream, Soma, impelled to speed, flows on’ *Dear places* : the text has *priyā* dear, in the neuter plural without a substantive; and ‘things’ or ‘treasures’ may be understood The Rigveda has *padā*, ‘places’ or ‘stations.’

V.

Soma Pavamâna.

LOUD as a river's roaring wave thy powers have
lifted up themselves :

Urge on thine arrow's sharpened point !

2 At thine effusion upward rise three voices fresh and
strong, when thou. ‘

Flowest upon the fleecy ridge.

3 On to the fleece they urge with stones the dear,
the golden-coloured one,
Even Pavamâna dropping meath.

4 Flow with thy current to the sieve, O Sage, best
giver of delight,

To seat these in the shrine of song !

5 Best giver of delight, flow on anointed with the milk
for balm,

And enter into Indra's throat !

Rigveda IX. 50. 1—5. The Rishi is Uchathya. The metre is Gâyatri.

1 *Urge on thine arrow's sharpened point : vûnasya chodayâ pavim* : apparently a bold metaphorical expression for, Make a noise like that of a discharged arrow. ‘Emit thy sound like that of a rushing arrow’—Wilson. Or *vûnasya* may mean, of (thy) reed, pipe, flute. Benfey accordingly translates:—‘Erhebe deiner Flöte Schall,’ Lift up the music of thy flute.

2 *Three voices fresh and strong* : ‘the three voices of the worshipper :—Wilson. According to Sâyana, praises from the three Vedas. Three different tones of voice may be intended. *The fleecy ridge* : the elevated woollen filter or straining cloth.

4 *Of song arkasya archanîyasyendrasya* of the adorable Indra according to Sâyana. *Arka* in the Rigveda means (1) song of praise, hymn (2) singer (3) splendour (4) the Sun
Throat : *ja'haram* : literally, stomach.

VI.

Soma Pavamāna.

FLOW onward, Indu, with this food for him who in thy
wild delights

Battered the nine-and-ninety down,

2 Smote swiftly forts, and Śambara, then Yadu and that
Turvaṣa,

For pious Divodāsa's sake !

3 Finder of horses, pour on us horses and wealth in kine
and gold,

And, Indu, food in boundless store !

VII.

Soma Pavamāna.

CHASING our foemen, driving off the godless, Soma
floweth on,

Going to Indra's settled place.

2 O Pavamāna, hither bring great riches, and destroy our
foes :

O Indu, grant heroic fame !

3 A hundred obstacles have ne'er checked thee when fain
to give thy boons,

When, being cleansed, thou combatest.

Rigveda IX. 61. 1—3. The Rishi is Amahīyu. The metre is Gâyatrī. Stanza 1 is a repetition of I. vi. i. 1. 9.

2 *Sambara* : one of the demons who withhold the rain. *Yadu* and *Turvaṣa* ancient heroes, eponyms of two of the Five Tribes, frequently mentioned together in the Rigveda. *Divodāsa* called also Atithigva, a pious and liberal prince protected and favoured by Indra.

3 *In boundless store* : *sahasrinīh* literally, in thousands.

Rigveda IX 61. 25—27. The Rishi is Amahīyu. The metre is Gâyatrī. Stanza 1 is a repetition of I. vi. i. 2. 14

2 *O Indu, grant heroic fame* or, 'Indu, grant fame with manly sons.'

3 *Obstacles* : or, enemies, according to Sâyana. *Thou combatest* : *mahsyase* . according to Sâyana, 'thou wishest to give us wealth.'

VIII.

Soma Pavamâna.

Flow onward with that stream wherewith thou gavest
splendour to the sun,

Speeding the waters kind to man !

2 He, Pavamâna, high o'er man, yoked the Sun's courser
Etasa

To travel through the realm of air.

3 Yea, those bay steeds he harnessed to the chariot that
the Sun might come :

Indu, he said, is Indra's self.

IX.

Agni.

Associate with fires, make your God Agni envoy at
sacrifice, best skilled in worship,

Established firm among mankind, the holy flame-crowned
and fed with oil, the purifier !

2 Like a steed neighing eager for the pasture, when he hath
stepped forth from the great enclosure :

Then the wind following blows upon his splendour, and,
straight, the path is black which thou hast travelled.

Rigveda IX. 62.7—9 The Rishi is Nidhruvi. The metre is Gayatri. Stanza I is a repetition of I. vi. i. I. 7.

2 *Etasa* : the horse, of the horses, of the Sun ; especially, it seems, the horse who during the night, draws back the chariot of the Sun from the west to the east.

3 *Bay steeds* : the Rigveda has *dosa* :—‘those ten bays.’

Rigveda VII. 3. 1.—3. The Rishi is Vasishtha. The metre is Gayatri.

1 *Associate* : addressed to the officiating priests ; *sajoshâh* appears to be a shortened form of *sajoshâsâh* the nominative plural. Sâyana explains it as an accusative standing for *sajoshâsam* and qualifying *agnim*.

2 *From the great enclosure* : “from the vast enclosing (forest).”—Wilson. Others understand it as the enclosure in which the horse is confined.

- 3 From thee, a bull but newly born, O Agni, the kindled everlasting flames rise upward.
Aloft to heaven as ruddy smoke thou mountest : Agni,
thou speedest to the Gods as envoy.

X.

Indra

- WE make this Indra very strong to strike the mighty
Vritra dead :
A vigorous hero shall he be.
- 2 This Indra, made for giving gifts, is stablished, mightiest,
in strength,
Bright, meet for Soma, famed in song
- 3 By song, as 'twere, the powerful bolt which none may
parry, was prepared.
Strong and invincible he grew.

XI

Soma Pavamāna.

- ADHVARYU, to the filter lead the Soma juice expressed
with stones :
Make thou it pure for Indra's drink !
- 2 These Gods and all the Marut host, Indu ! enjoy this
juice of thine,
This Pavamana's flowing meath
- 3 Pour out for Indra, Thunder-armed, the milk of heaven,
the Soma's juice,
Most excellent, most rich in sweets !

3 *As ruddy smoke thou mountest* the R̥gveda has *eti* instead of *eshi* :—'thy ruddy smoke ascendeth'

R̥gveda VIII 82 7—9 The R̥ishi is Sukaksha The metre is Gāyatrī Stanza I is a repetition of I. II. i. 3. 5.

2 *Stablished* or *hitah* may mean kind, gracious *In strength : bale* : 'In the powerful Soma,' according to Sāyana. The R̥gveda has *made*, in the feast.'

3 *He* . Indra.

R̥gveda IX 51 1, 3, 2 The R̥ishi is Uchathya. The metre is Gāyatrī. Stanza I is a repetition of I. vi. i, 2. 3.

1 *Adhvaryu* : O ministering priest.

XII.

Soma Pavamâna.

ON flows the potent juice, sustainer of the heavens, the strength of Gods, whom men must hail with shouts of joy,

Thou, gold-hued, started like a courser by brave men, art lightly showing forth thy splendour in the streams.

2 He takes his weapons, like a hero, in his hands, fain to win light, car-borne, in forays for the kine.

Indu, while stimulating Indra's might, is urged forward and balmed by sages skilful in their task. -

3 Soma, as thou art purified with flowing wave, exhibiting thy strength enter thou Indra's throat.

Make both worlds stream for us, as lightning doth the clouds : metè out exhaustless powers for us through this our prayer !

XIII.

Indra.

THOUGH, Indra, thou art called by men eastward and westward, north and south,

Thou chiefly art with Ânava and Turvasa, brave champion ! urged by men to come.

2 Or, Indra, when with Ruma, Rusama, Şyâvaka, and Kṛipa thou rejoicest thee,

Still do the Kanvas, bringing prayer, with hymns of praise O Indra, draw thee hither : come !

Rigveda IX. 76. 1—3 The Rishi is Kavi. The metre is Jagatî. Stanza 1 is a repetition of I. vi ii 2. 5.

3 *Make both worlds stream* . make heaven and earth pour out their gifts.

Rigveda VIII. 4. 1, 2 The Rishi is Devâtithi. The metre is Brihatî in stanza 1, which is a repetition of I. iii. ii 4. 7, and Satobrihatî in stanza 2.

2 *Ruma, Rusama, Şyâvaka, and Kṛipa* appear to have been princes favoured by Indra.

XIV.

Indra.

BOTH boons,—may, Indra, hitherward turned, listen to this prayer of ours.

And mightiest Maghavan with thought inclined to us come near to drink to Soma juice !

2 For him, strong, independent ruler, Heaven and Earth have fashioned forth with power and might.

Thou seatest thee as first among thy peers in place, for thy soul longs for Soma juice.

XV

Soma Pavamāna.

GOD, working with mankind flow on ; to Indra go thy gladdening juice .

To Vāyu mount as Law commands !

2 O Soma Pavamāna, thou pourest out wealth that may be famed :

O Indu, pass into the lake !

3 Soma, thou flowest chasing foes, finder of wisdom and delight

Drive thou the godless folk afar !

XVI.

Soma Pavamāna.

STREAM on us riches that are craved by hundreds, best at winning spoil,

Riches, O Indu, thousandfold, most splendid, that surpass the light !

Rigveda VIII. 50 1, 2 The Rishi is Bharga. The metre is Prâgâtha Stanza 1 is a repetition of I. iii ii 5. 8

2 *With power and might ojasâ* the Rigveda has *ojase* : —‘ for power and might ’

Rigveda IX. 63. 22—24. The Rishi is Nidhruvi. The metre is Gâyatrî Stanza 1 is a repetition of I. v ii 5 7, and stanza 3 of I. vi 1, 1. 6.

2 *The lake* or, sea, that is, the vat or reservoir into which the Soma juice flows

Rigveda IX. 98 1, 5, 3 The Rishis are Ambarisha and Rjyâti The metre is Anushtup.

2 May we, O Vasu, be most near to this thy bounty, food,
and wealth

Desired by many men, and in thy favour, O resistless
one !

3 Effused, this Indu hath flowed on, distilling rapture, to
the fleece.

He streams elect to sacrifice, as 'twere with splendour,
seeking kine

XVII.

Soma Pavamāna.

FLOW onward, Soma, as a mighty sea, as Father of the
Gods, to every form !

2 Flow on, O Soma, radiant for the Gods, blissful to heaven
and earth and living things !

3 Thou art, bright juice, sustainer of the sky : flow, mighty,
in accordance with true law !

XVIII.

Agni.

I LAUD your most beloved guest, like a dear friend,
O Agni, him

Who, like a chariot, wins us wealth.

2 *O Vasu* : kind God. The R̥igveda differs.—‘Good Vritra-slayer may we be still nearest to this wealth of thine Which many crave, to food, and to thy favour, O resistless one’.

3 *Seeking kine* desirous of the milk which is to be mingled with the juice.

R̥igveda IX 109. 4—6. The Rishis are the Agnayo Dhish-nyāh sacrificial Agnis or fires. The metre is Dvīṭadā Virāj. Stanza 1 is a repetition of 1. v. i 5. 3.

2 *Living things* : *prajābhyah* : the R̥igveda has *prajāyai*, ‘our progeny.’

3 *In accordance with true Law* ; ‘in this rightly-performed sacrifice ;,—Stevenson.

R̥igveda VIII 73 1—3. The Rishi is Uśanā Kāvya. The metre is Gāyatri. Stanza 1 is a repetition of I. i. i. 1. 5.

- 2 Whom as a Sage who merits praise the Gods have, from
the olden time,
Established among mortal men.
- 3 Do thou, most youthful God, protect the men who offer,
hear their songs,
And of thyself preserve their seed !

XIX.

Indra.

COME unto us, O Indra, dear, still conquering, uncon-
cealable !

Wide as a mountain spread on all sides, Lord of heaven.

- 2 O truthful Soma-drinker, thou art mightier than both
the worlds.

Thou strengthenest him who pours libation, Lord of
heaven.

- 3 For thou art he, O Indra, who upholdeth all our
fortresses,
The Dasyu's slayer, man's sustainer, Lord of heaven

XX.

Indra.

RENDER of forts, the young, the wise, of strength
unmeasured, was he born,
Sustainer of each sacred rite, Indra, the Thunderer,
much-extolled,

2 *Who merits praise . prasansyam : the Rigveda has prachetasam 'foreseeing,' 'wise.' From the olden time . dvitā . Or in twofold wise ; in heaven and on earth*

3 *And of thyself preserve their seed or, And guard our offspring and ourselves .*

Rigveda VIII. 87. 4—6 The Rishi is Nīmedha The metre is Ushnih. Stanza 1 is a repetition of I. v. i. 1. 3

3 *Who upholdeth dhartā the Rigveda has darta : 'the breaker' or 'stormer' of all strongholds of the foe*

Rigveda I. 11 4 5 8. The Rishi is Jetar The metre is Anushtup. Stanza 1 is a repetition of I. iv. ii. 2. 8.

2 Thou wielder of the stone, didst burst the cave of Vala
rich in kine.

The Gods came pressing to thy side, and free from terror
aided thee.

3 They glorified with hymns of praise Indra who reigneth
by his might,

Whose bounteous gifts in thousands come, yea, even
more abundantly.

CHAPTER II.

I

Soma Pavamâna.

GUARD of all being. generating creatures, loud roared the
sea as highest law commanded.

Strong, in the filter, on the fleecy summit, pressed from
the stone, Soma hath waxen mighty.

Make² Vâyu glad, for furtherance and bounty : cheer
Varuna and Mitrâ, as they cleanse thee !

Gladden the Gods, gladden the host of Maruts : make
Heaven and Earth rejoice, O God, O Soma !

3 Soma, the mighty, when, the waters' offspring, he
chose the Gods. performed that great achievement.

He, Pavamâna, granted strength to Indra : he, Indu,
generated strength in Sûrya

² *The cave of Vala*: Vala is the brother of Viitra or Viitra himself, who stole the cows of the Gods and hid them in a cave, that is kept the waters imprisoned in dark clouds *The Gods* . meaning apparently, the Maruts, as they alone assisted Indra in his battle. *Pressing* : or stirred up, Professor Ludwig interprets the second line, differently :—‘The Gods, who were beaten away from him who felt no fear [that is from Vala], encouraged him.’

Rigveda IX. 97 40—42. The Rishi is Parâsara. The metre s Gâyatrî Stanza 1 is a repetition of I vi. 1. 4 7 and stanza 3 of I. vi i. 9. 10.

² *As they cleanse thee* . while thou art purified by the priests.

II.

Soma Pavamâna.

HERE present this immortal God flies, like a bird upon
her wings,
To settle in the vats of wood.

2 Praised by the sacred bards, this God dives into waters,
and bestows
Rich gifts upon the worshipper.

3 He, like a warrior going forth with heroes, as he flows
along.
Is fain to win all precious boons.

4 This God as he is flowing on speeds like a car and gives
his aid:
He lets his voice be heard of all.

5 This God, while flowing, is adorned, gold-coloured, for
the spoil, by men
Devout and skilled in holy songs.

6 This God, made ready with the hymn runs swift
through the winding ways,
Inviolable as he flows

7 A way he rushes with his stream, across the regions, into
heaven,
And roars as he is flowing on.

8 While flowing, meet for sacrifice, he hath gone up to
heaven, across
The regions, never overthrown.

Rigveda IX. 3 1,6,4,5, 3,2, 7—10. The Rishi is Sunahsepa.
The metre is Gâyatrî. Stanza 9 is a repetition of II. i ii. 17. 1.

1 *Vats of wood*: *dronâni* large wooden vessels, tubs or
troughs, which receive the Soma juice.

2 *Dives into waters*: called *vasatîvarya*, with which the stalks
of the Soma plant are sprinkled.

4 *Gives his aid*: *dasasyati* or the meaning may be, as Professor
Ludwig suggests, 'takes his direction.' The Rigveda has
dasasyati.

6 *Winding ways*: *hvarânsi* the tangles of the wool which
forms the filter. Rushes against the enemies.—Wilson

- 9 By generation long ago, this God, engendered for the
Gods,
Flows tawny to the straining-cloth.
- 10 This Lord of many holy laws, even at his birth engender-
ing strength,
Effused, flows onward in a stream.

III.

Soma Pavamâna.

- THROUGH the fine fingers, with the song, this hero
comes with rapid cars,
Going to Indra's settled place.
- 2 In holy thought he ponders much for the great service
of the Gods,
Where the immortals have their seat.
- 3 Men beautify him in the vats, him worthy to be
beautified,
Him who brings forth abundant food.
- 4 He is deposited and led along the consecrated path
When zealous men are urging him,
- 5 He moves, a vigorous steed, adorned with beauteous rays
of shining gold,
He who is Sovran of the streams.

Ṛigveda IX. 15, 1, 2, 7, 3, 5, 4, 6, 8. The Ṛishi is Asita or Devala. The metre is Gâyatri.

1 *Settled place* : *nishkr̥itam* . the vessel prepared and set apart for libations intended for him

4 *Deposited* : *hitah* . 'placed (in the cart)'—Wilson. Or, as *hitah* means also good,' and as *bhûrnayâh*, 'zealous,' stands without a substantive, the stanza may be rendered :—As a good (horse) he is led out, when, on the consecrated path, The mettled (steeds) exert their strength. The Ṛigveda has *subhṛadvâ*, 'brightly shining,' instead of *sundhyâvatî*, 'holy' or 'consecrated.'

5 *Rays of shining gold* : perhaps with reference to the gold ring worn by the priest who expresses the juice—Ludwig *Of the streams* : of Soma juice.

- 6 He brandishes his horns on high, and whets them, bull
who leads the herd,
Doing with might heroic deeds.
- 7 He, over places rough to pass, bringing rich treasures,
closely pressed.
Descends into the reservoirs.
- 8 Him, even him the golden-hued, well armed, best giver
of delight,
Ten fingers urge to run his course

IV

Soma Pavamāna.

- This Bull, this chariot robes him in the sheep's long wool
as he proceeds
To war that wins a thousand spoils
- 2 The dames of Trita with the stones urge forth this
golden-coloured one,
Iudu to Indra for his drink.
- 3 He like a falcon settles down amid the families of men,
Like lover speeding to his love.
- 4 This young exhilarating juice looks downward from its
place in heaven,
This Soma drop that pierced the sieve

7 *Places rough to pass* the wool of the strainer Sâyāṇa gives a totally different explanation of this stanza -- 'He, arriving at the proper juncture, wholly discomfit the encircling (Rákshasas) and comes down upon their murderous bands'—Stevenson *Into the reservoirs* : the meaning of *śideshu* is uncertain

— —

Rigveda IX 38 1, 2, 4, 5, 6, 3. The Rishi is Rahugana. The metre is Gâyatri.

1 *The dames of Trita* : as Trita is the celestial purifier of the Soma, the fingers of the earthly purifiers are called his dames, or his maidens as in Rigveda IX. 32 2

4 *From its place in heaven* or *divah* may be the genitive case, taken with *śisuh*, 'the child of heaven.'

- 5 Pressed for the draught, this tawny juice flows forth
intelligent, calling out,
Unto the well-belovèd place.
- 6 Him, here, the gold-decked skilful ten cleanse carefully,
who make him bright
And beauteous for the gladdening draught.

V.

Soma Pavamâna.

- Urged by the men, this vigorous steed, Lord of the mind
omniscient,
Flies to the long wool of the sheep,
- 2 Within the filter hath he flowed, this Soma for the Gods
effused.
Entering all their essences
- 3 He shines in beauty there, this God, immortal, in his
dwelling-place,
Foe-slayer, dearest to the Gods.
- 4 Directed by the sisters ten, bellowing on his way this
Steer
Runs onward to the wooden vats.
- 5 This Pavamâna, gladdening drink within the purifying
sieve,
Gave splendour to the Sun in heaven.

5 *The well-beloved place*: the *drona kalasa* or reservoir in which it rests.

6 *The gold-decked skilful ten*: the fingers adorned with a ring of gold. *Haritah*, gold-hued or gold-decked, is explained by Sâyana as 'grasping,' by Professor Grassmann as 'mares;' and by Professor Wilson as 'fingers'

Stanzas 1—5 are taken, with some variations, from Rigveda IX. 28 1—5, ascribed to Priyamedha, and stanza 6 partly from Rigveda IX. 27. 5. ascribed to Nîmedha.

1 *The long wool of the sheep*: *avyam vâram*: the woollen straining-cloth or filter made of, or lined with, the wool of a sheep's tail.

4 *The sisters ten*: the priest's fingers.

5 This stanza in the Rigveda differs:—'This Pavamâna, swift and strong, omniscient, gave splendour to The Sun and all his forms of light.'

- 6 Unconquerable Lord of speech, dwelling beside
Viavasvân, he
Mounts up together with the Sun.

VI

Soma Pavamâna

- This Sage, exalted by our lands, flows to the puri-
fying sieve,
Scattering foes as he is cleansed.
- 2 Giver of strength, winner of light, for Indra and for
Vâyu he
Is poured upon the filtering-cloth.
- 3 The men conduct him, Soma, Steer, omniscient the
head of heaven.
Effused into the vats of wood.
- 4 Longing for kine, longing for gold hath Indu Pava-
mâna roared,
Still conqueror, never overcome.
- 5 To Indra in the firmament this mighty tawny Steer
hath flowed,
This Indu, being purified
- 6 This Soma being purified flows mighty and invincible,
Slayer of sinners, dear to Gods.

6 *Vvasvân* 'The brilliant one ;' Sûrya or the Sun. The partly-corresponding stanza of the Rigveda may be rendered.—This Pavamâna, gladdening draught, drops on the filtering cloth, and then mounts up with Sûrya to the sky.

Stanzas 1—5 are taken from Rigveda IX. 27. 1—4, 6, ascribed to Nîmedha, and stanza 6 from Rigveda IX 28 6, ascribed to Priyamedha. The metre is Gâyatri

3 *Omniscient*. or, all—possessing. *Into the vats of wood : vaneshu* : according to Benfey, into the streams of water.

4. *Kine* the cows who yield the sacrificial milk or the milk itself. *Gold*. the ring worn on the finger of the priest who presses out the juice. *Roared* made a noise in dropping.

VII.

Soma Pavamāna

This Soma, strong, effused for draught, flows to the
purifying sieve,
Slaying the fiends, loving the Gods.

2 Far sighted, tawny-coloured, he flows to the sieve.
intelligent,
Bellowing to his place of rest.

3 This vigorous Pavamāna runs forth to the luminous
realm of heaven,
Fiend-slayer, through the sheep's long wool.

4 This Pavamāna, up above on Trita's ridge, hath
made the Sun,
Together with the Sisters, shine.

5 Effused, this Soma, Steer, who slays Vritra, room-
giver, unbeguiled,
Hath gone as 'twere to win the spoil.

6 Urged by the sage upon his way, this God speeds
forward to the vats,
Indu to Indra, giving boons.

VIII

Soma Pavamāna.

THE man who reads the essence stored by saints, the
Pavamāna hymns,

Rigveda IX.37.1—6. The Rishi is Rāhûgana The metre
is Gâyatrî.

1 *For draught. pîtaye* : 'for the drinking of the gods.'—Wilson.

2 *Intelligent: dharnasih* : or, 'endowed with strength'

On Trita's ridge. according to Sâyana, 'on the high place (of
the sacrifice) of Trita,' the Rishi. But probably the heavenly
home of Trita, the celestial preparer of the Soma for Indra, is
intended. *The Sisters* : the Dawns.

6 *Giving boons: manḥayan* : the Rigveda has *manḥand*,
'plenteously,' or, 'in his might.'

Stanzas 1 and 2 are taken from Rigveda IX. 67. 31, 32,
ascribed to Pavitra of the family of Angiras, or to Vasishtha,
or to both Stanzas 3—6 are not found in the Rigveda. The
metre is Anushtup.

1 *By saints* : by the Rshis or holy seers to whom the hymns
were revealed. *The Pivimāna hymns*. the hymns addressed
to Soma Pavamāna contained in Book IX of the Rigveda. *By*

Tastes food completely purified, made sweet by
Mātarisvan's touch.

2 Whoever reads the essence stored by saints, the
Pāvamāna hymns,

For him Sarasvatī pours forth water and butter, milk
and meath.

3 Yea, for the Pāvamānas flow richly, drop fatness, bring
us weal,—

Amrit deposited among the Brāhmans, essence stored
by saints.

4 So may the Pāvamāna hymns bestow on us this world
and that,

And gratify our hearts' desires'—the Goddesses com-
bined with Gods !

5 The purifying flood wherewith Gods ever purify
themselves,—

With that, in thousand currents, may the Pāvamānas
make us clean !

6 The Pāvamāna hymns bring weal : by these man goes to
Paradise,

And, eating pure and holy food, attains to immortality.

Mātarisvan's touch . 'Sâyana says *Mātarisvan* means *Vôyu* [the Wind] because it breathes in the atmosphere *antarikshe swasiti* : the food is sweetened and purified by the purifying wind and the man eats it.'—Wilson.

2 *Sarasvatī* originally the deity of the river of that name, afterwards the patroness of religious ceremonies celebrated on the banks of her holy waters and elsewhere and finally the Goddess of speech, inspiration, and learning See Muir, *Original Sanskrit Texts*, V.p. 375.

6 *Paradise nāndanam* . the place of happiness, Elysium. The word does not occur in the Rigveda.

IX.

Agni.

WE with great reverence have approached the
Youngest, who hath shone forth well kindled in
his dwelling,

Wondrously bright between wide earth and heaven,
well worshipped, looking forth in all directions.

2. Through his great might o'ercoming all misfortunes,
praised in the house is Agni Jâtavedas.

May he preserve us from disgrace and trouble, both
us who laud him and our wealthy princes!

- 3 O Agni, thou art Varuna and Mitra: Vasishthas!
with their holy hymns exalt thee.

With thee be most abundant gain of treasure!
Do ye preserve us evermore with blessing!

X.

Indra.

INDRA, great in his power and might, and like
Parjanya rich in rain.

Hath been increased by Vatsa's lauds

- 2 Since Kanvas have with lauds made him completer of
the sacrifice,

Words are their own appropriate arms.

Rigveda VII. 12. 1—3. The Rishi is Vasistha. The metre is Trishtup.

1 *The Youngest*: Agni, most youthful of the Gods, as being continually reproduced

2 *Jâtavedas*: the wise, or omniscient God.

3 *Vasishthas*: men of the family of Vasishtha, the Rishi of the hymn *Do ye*: O Gods. This is the favourite conclusion of the hymns of the Vasishthas.

Rigveda VIII. 6. 1, 3, 2. The Rishi is Vatsa. The metre is Gâyatri

1 *Parajnya*: the God of the raincloud.

2 The second line is obscure: 'they declare all weapons needless,'—Wilson.

- 3 When priests who magnify the Son of holy law present
their gifts,
Sages with Order's hymn of praise

XI

Soma Pavamâna.

OF gold-hued Pavamâna, great destroyer, radiant streams
have flowed,

Swift streams of him whose gleams are swift

- 2 Best rider of the chariot, praised with fairest praise 'mid
beauteous ones,

Gold gleaming with the Marut host,

- 3 Penetrate, Pavamâna, best at winning booty, with thy
rays,

Giving the singer hero strength !

XII

Soma Pavamâna.

Hence sprinkle forth the juice effused, Soma, the best of
sacred gifts,

Who, friend of man, hath run among the water-streams !

He hath pressed Soma out with stones.

- 2 Now, being purified, flow hither through the fleece,
invincible and more odorous !

We joy in thee in waters when thou art effused, blending
thee still with juice and milk.

- 3 Pressed out for all to see, delighting Gods, Indu, far-
seeing one, is mental power.

3 *The son of holy law . prajâm itasya . Indra . Order's .*
'belonging to sacrifice.

Rigveda IX. 66. 25—27. The Rishis are the hundred
Vaikhânasas, a race of saintly hermits. The metre is Gâyatrî.

1 *Great destroyer* : of darkness, according to Sâyana.

3 *Penetrate* the whole world.—Sâyana. In the Rigveda
the verb is in the third person.

Rigveda IX. 107. 1—3. Ascribed to the Seven Rishis. The
metre in stanza 1, which is a repetition of I. vi. i. 3. 2, and
2 is Prâgâtha, and in 3 Dvipadâ Virâj.

XIII

Soma Pavamâna.

EVEN as a King hath Soma, red and tawny Bull, been pressed : the wondrous one hath bellowed to the kine.

While purified thou passest through the filtering fleece to seat thee hawk-like in the place that drops with oil.

2 Parjanya is the sire of the leaf-bearing Bull : on mountains, in-earth's centre hath he made his home.

The waters have flowed forth, the Sisters, to the kine : he meets the pressing-stones at the beloved rite.

3 To glory goest thou, a Sage with ordering skill, like a groomed steed thou rushest forward to the prize.

Be gracious to us, Soma, driving off distress ! Thou goest, clothed in butter, to a robe of state.

XIV.

Indra.

TURNING as 'twere to meet the Sun, enjoy from Indra all good things !

When he who will be born is born with power we look to treasures as our heritage.

2 Praise him who sends us wealth, prompt with his liberal boons ! Good are the gifts that Indra gives.

He is not wroth with one who satisfies his wish : he instigates his mind to give.

Rigveda IX. 82. 1, 3, 2. The Rishi is Vasu. The metre is Jagatî. Stanza 1 is a repetition of I. vi. ii. 2. 9.

2 *Parjanya* the God of the rain-cloud, who makes the leaf-bearing Bull, or the powerful Soma-plant, grow. *In earth's centre* : in oblations offered in the place of sacrifice. *The kine* : the milk which is mixed with the juice.

3 *To the prize* : or, to the fight. *To a robe of state* : 'to the cleansing (vessel).'—Wilson.

Rigveda VIII. 88, 3. 4. The Rishi is Nîmedha. The metre is Prâgâtha. Stanza 1 is a repetition of I. iii. ii. 3. 5.

2 *Prompt with his liberal boons* : *alarshrâtîm* : or, 'impatient to bestow.' The Rigveda has *anarsarâtîm*, 'whose bounties injure none.'

XV,

Indra.

INDRA, give us security from that whereof we are afraid !

Help us, O Maghavan, let thy favour aid us thus drive away foes and enemies !

2 For thou, O liberal Lord of ample bounty , art the ruler of our house and home.

So, Indra, Maghavan, thou lover of the song, we with pressed Soma call on thee.

XVI.

Soma Pavamāna.

THOU, Soma, hast a running stream, sweet-toned most strong at sacrifice

Flow bounteously bestowing wealth !

2 Thou most delightful, when effused, running, the best of gladdeners, art

Indu, still conquering, ne'er subdued

3 Do thou, poured forth by pressing-stones, flow hither uttering a roar,

And bring us brightly-glorious strength !

XVII

Soma Pavamāna.

IN might, O Indu, with thy streams flow for the banquet of the Gods .

Rich in meath, Soma, in our beaker take thy seat !

Rigveda VIII. 50 13, 14 The Rishi is Bharga The metre is Prâgâtha Stanza I is a repetition of I iii ii 4 2

2 The ruler *vidhartâ* or, supporter The Rigveda has *vidh-atah*—'thou belongest to the dwelling of him who worships thee.'

Rigveda IX 67 1—3. The Rishi is Bharadvâja. The metre is Gâyatrî

2 Indu, still conquering, ne'er subdued. the Rigveda has *indrâya sûrav andhasâ*, 'A prince to Indra with thy juice.'

3 And bring us instead of *a bhara* the Rigveda has *uttamam*—'send us in thy stream most excellent and brilliant might.'

Rgveda IX. 106. 7—9 The Rishi is Manu Apsavs The metre is Ushnih. Stanza I is a repetition of I. vi. ii 3 6.

2 Thy drops that swim in water have exalted Indra to delight :

The Gods have drunk thee up for immortality.

3 Stream opulence to us, ye drops of Soma, pressed and purified,

Pouring down rain from heaven in floods, and finding light !

XVIII.

Soma Pavamâna.

HIM with the fleece they purify, brown, golden-hued beloved of all,

Who with exhilarating juice goes forth to all the deities :

2 Whom, bright with native splendour, crushed between the preessing-stones, a friend.

Whom Indra dearly loves, the waves and ten companions dip and bathe.

3 For Vritra-slaying Indra, thou, Soma, art poured that he may drink,

And for the guerdon-giving man, the hero sitting in his seat.

2 *For immortality* : to preserve the immortality with which Agni endowed them. —

Rigveda IX 98. 7, 6, 10. The Rshis are Ambarîsha and Rjîs-van. The metre is Anushtup.

1 *Him* : Soma.

2 *The waves* . the Scholiast takes *ûrmayah*, the nominative plural as = *ûrmim*, the accusative singular, and puts it in apposition with *whom*. The Rigveda has the adjective *ûrminam* :— 'The wavy friend whom Indra loves.' *Ten companions* : the fingers of the priest The Rigveda has *svasârah*, sisters, with the same meaning.

3 *For the guerdon-giving man* . for the benefit of the institutor of the sacrifice who rewards the officiating priests. *The hero* : *virîya* : the Rigveda has *devâya*, 'for the God '

XIX

Soma Pavamāna.

FLOW onward Soma, flow for mighty strength, as a strong courser, bathed, to win the prize

2 The pressers clarify this juice of thine, the Soma for delight and lofty fame.

3 They deck the gold hued infant, newly-born, even Soma, Indu, in the sieve, for Gods

XX.

Soma Pavamāna.

THE Gods have come to Indu well-dēscended, beautified with milk,

The active crusher of the foe.

2 Even-as mother cows their calf, so let our praise-songs strengthen him,

Yea, him who winneth Indra's heart !

3 Soma, pour blessings on our kine, pour forth the food that streams with milk :

Increase the sea, praiseworthy one !

XXI.

Indra.

HITHERWARD ! they who light the flame and straight-way trim the sacred grass,

Whose friend is Indra ever young.

Rigveda IX. 109. 10—12. Ascribed to the Agnayo Dhish-nyāh, sacrificial Agnis or fires The metre is Dvīpadā Vṛāj.

3 *They deck* : or, cleanse.

Rigveda IX 61. 13—15. The Rishi is Amahīyu. The metre is Gâyatri. Stanza 1 is a repetition of I. vi i. 1. 1.

3 *The sea* : *samudram* according to Sâyana, water generally. *Praiseworthy one* ! the Rigveda has *ukthya*, 'that merits laud,' instead of *ukthya*.

Rigveda VIII. 45 1—3 The Rishi is Trisoka. The metre is Gâyatri. Stanza 1 is a repetition of I. ii i. 4. 9.

2 Large is their fuel, much their laud, wide is their splinter
from the stake,
Whose friend is Indra ever young.

3 Unquelled in fight the hero leads his army with the
warrior chiefs,
Whose friend is Indra ever young.

XXII.

Indra.

HE who alone bestoweth wealth on mortal man who
offereth gifts

Is Indra only, potent Lord whom none resist.

2 Whoever with the Soma pressed draws thee away from
many men,—

Verily Indra gains thereby tremendous power.

3 When will he trample, like a weed, the man who hath
no gift for him ?

When, verily, will Indra hear our songs of praise ?

2 *Laud : sastram* . the recitation of hymns or verses by the Hotarpriest during the presentation of offerings of Soma juice. *Splinter* : the first shaving, or strip of wood, cut from the *yûpa* or sacrificial post and used in the sacrifice 'Club (for warding off intruders).—Stevenson. The meaning is : those who are favoured by the friendship of Indra are abundantly supplied with all that is required for the due performance of sacrifice.

Rigveda I. 84. 7, 9, 8. The Rishi is Gotama The metre is Ushnih. Stanza 1 is a repetition of I. iv ii. 5. 9.

1 *Is Indra only : indra anga* . 'Indra alone,' or, 'verily Indra, forms the burden of each stanza of this hymn. In a close translation into English the words cannot retain this position.

2 *From many men* : from many other worshippers. The second line is difficult. Benfey gives *patyate* (potitur, gains) the meaning of 'grants :—'to him verily Indra grants this high power'. 'To him Indra quickly sends might,'—Stevenson But the word never has this sense in the Rigveda

XXIII.

Indra.

THE singers hymn thee, they who chant the psalm of praise are lauding thee.

The Brahmans have exalted thee, O Śatakratu, like a pole.

2 When thou wast climbing ridge from ridge, he looked upon the toilsome task :

Indra takes notice of that wish, and the Ram hastens with his troop.

3 Harness thy pair of strong bay steeds, long-maned, whose bodies fill the girths,

And, Indra, Soma drinker, come to listen to our songs of praise !

Rigveda i. 10. 1—3. The Rishi is Madhuchchhandas. The metre is Anushtub. Stanza I is a repetition of i. 14. 11. 1. 1.

2 *When thou wast climbing* said to the Yajamâna, the institutor of the sacrifice, who ascends a mountain to gather the Soma-plant for the ceremony. The Rigveda has the verb in the third person singular *druhat*. *He* : Indra. *The Ram* : the vigorous and battle-loving Indra. *His troop* : or flock ; the Maruts who attend him. *Hastens* . to the sacrifice.

BOOK VI.

CHAPTER I.

I.

Agnî.

AGNI, well kindled bring the Gods for him who offers
holy gifts ;

And worship them, pure Hotar-priest !

2 O Sage, Tanûnapât, present our sacrifice to Gods
to-day,

Sweet to the taste, that they may help !

3 Dear Narâsansa, sweet of tongue, presenter of oblations, I
Invoke to this our sacrifice.

4 Agni, on thy most easy car, entreated, hither bring the
Gods !

Manus-appointed Priest art thou.

Rigveda I. 13. 1—4. The Rishi is Medhâtithi. The metre is Gâyatrî. The four stanzas are taken from one of the Âpri or propitiatory hymns consisting of a series of deified objects, all of those addressed in this hymn being said by Sâyana to be forms of Agni.

2 *Tanûnapât* . Son of Thyself ; a frequently occurring name of Agni, so called because fire is sometimes self-generated, as in the lightning, or produced by attrition, and not necessarily derived from other fire. Other fanciful explanations of the word are given. *That they may help* . *ûtaye* : the Rigveda has *vîtaye*, 'to be their feast.'

3 *Narâsansa* : Desire, or Praise, of Men ; one of Agni's mystical names.

4 *Manus-appointed manurhitah* : Manus or Manu is the Man *par excellence*, or the representative man and father of the human race, regarded as the first institutor of sacrifices and religious ceremonies.

II.

Âdityas.

So when the Sun hath risen to-day may sinless Mitra,
Aryaman,
Bhaga, and Savitar send us forth !

2 May this our home be guarded well : forward, ye bounteous,
on the way,
Who bear us safely o'er distress !

3 Yea, Aditi, and those great Kings whose statute is inviolate,
Are sovran of a vast domain.

III.

Indra.

Let Soma juices make thee glad ! Display thy bounty,
Thunderer :
Drive off the enemies of prayer !

2 Crush with thy foot the niggard churls who bring no gifts !
mighty art thou :
There is not one to equal thee

3 Thou art the Lord of Somas pressed, Somas unpressed
are also thine :
Thou art the Sovran of the folk.

Rigveda VII. 66. 4—6. The Rishi is Vasishtha. The metre is Gâyatri.

1 *Sinless* : or *anâgâ* (*h*) may stand for *anâgasah*, the accusative plural :—‘ may Savitar, Mitra, Aryaman, And Bhaga send us sinless forth ’ *Savitar* : the Sun as the great vivifier or generator. *Send us forth* : *suvétî* : the root is *su*, from which *Savitar* also is formed.

3 *Aditi, and those great Kings* : ‘ ye, as lords of all, with your mother Aditi. ’—Stevenson. *Cha*, and, is understood. ‘ A very frequent expression is that of *âdityâh âditih* without any copula, to signify the Âdityas and Aditi. ’—M. Muller, *Vedic Hymns*, I. p. 244.

Rigveda VIII. 53 1—3 The Rishi is Pragâtha. The metre is Gâyatri. Stanza 1 is a repetition of I. iii. i. 1. 1.

3 *Unpressed* : in the natural state of the juices in the stalks of the plant. Or, as Professor Ludwig suggests, the Soma juices which Indra drinks in heaven may possibly be meant

IV.

Soma Pavamāna.

TRUE object of our hymns, Sage, watchful Soma hath settled in the press as they refine him.

Him the Adhvaryus, paired and eager, follow, leaders of sacrifice and skilful-handed.

2 He, purified and bringing gifts to Sūrya, hath filled full heaven and earth, and hath disclosed them.

He by whose dear help heroes gain their wishes will yield the precious meed as to a victor.

3 He, being cleansed, the strengthener and increaser, bountiful Soma helped us his lustre,

Wherein our sires of old who knew the footsteps found light and sought the kine within the mountain.

V.

Indra.

GLORIFY naught besides, O friends, so shall no sorrow trouble you !

Praise only mighty Indra when the juice is shed, and say your lauds repeatedly !

Rigveda IX. 97 37—39. The Rishi is Parâsara. The metre is Gâyatrî.

1 *True object of our hymns* : *ṛitam matīnām* : the Rigveda has *ṛitā*, which is said by Sâyana to stand for *ṛitānām* :—‘Sage of our truthful hymns.’ *Leaders of sacrifice* : this is Sâyana’s explanation of *rathir āsah*, possessing, or travelling in, a chariot ; that is, preparing the Soma juice and urging it on like a chariot.

3 *Footsteps* : or, traces, of the cows that had been carried off and imprisoned by the Panis, the rays of light which the fiends of darkness had stolen and hidden in the mountain or massy cloud. Cf. Rigveda I. 62. 2—5.

Rigveda VIII. 1. 1, 2. The Rishi is Pragâtha. The metre is Brihatî in Stanza 1, which is a repetition of I. iii. 1. 5. 10, and Satobrihatî in stanza 2

2 Even him, the swift one, like a bull who rushes down
men's conqueror, bounteous like a cow ;

Him who is cause of both, of enmity and peace, to both
sides most munificent.

VI.

Indra.

THESE songs of our exceeding sweet, these hymns of
praise ascend to thee,

Like ever-conquering chariots that display their strength,
gain wealth and give unfailing help.

2 The Bhrigus are like suns, like Kanvas, and have gained
each thing whereon their thought was bent.

The living men of Priyamedha's race have sung exalting
Indra with their lauds.

VII.

Soma Pavamâna.

Run forth to battle conquering the Vîtras ! thou Speedest
to quell the foe like one exacting debts.

3 Thou Pavamâna, didst beget the Sun with might, and
rain in the supporting sky,

Hasting to us with plenty vivified with milk.

2 *The swift one : jowam ; the Rîgveda has ajuram, 'undecaying, 'eternal.' Bounteous like a cow : the adjective is not in the text, but is required in order to make the comparison intelligible. See Védische Studien I. 103. To both sides : to the singers or priests and to the institutors of sacrifice*

Rîgveda VIII. 3. 15, 16 The Rishi is Medhyâtithi of the family of Kanva. Stanza 1, which is a repetition of I. iii. ii. 1. 9, is in Bṛihati metre, and stanza 2 in Satobṛihati.

2 Here the three most distinguished families of singers appear to represent all priestly singers All singers have praised Indra, and their prayers have been fulfilled.

Rîgveda IX. 110. 1, 3, 2. The Rishis are the princes Tryarūna and Trasadaśyu The metre is Pipilikamadhyâ Anushtup Stanza 1 is a repetition of I. v. i. 5. 2, and stanza 3 of I. v. i. 5. 6.

2 *In the supporting sky : vidhâre. With plenty vivified with milk ; 'with a profusion of cows, and enlarged intellects.'—Stevenson.*

3 For, Soma, we rejoice ourselves in thee effused for great
supremacy in fight :

Thou, Pavamâna, enterest into mighty deeds.

VIII.

Soma Pavamâna.

FLOW forth, O Soma, flow thou onward, sweet to
Indra's, Mitra's, Pûshan's, Bhaga's taste !

2 So flow thou on as bright celestial juice, flow to the vast
immortal dwelling-place !

3 Let Indra drink, O Soma, of thy juice for wisdom, and
all deities for strength !

IX.

Soma Pavamâna.

EVEN as the beams of Sûrya, urging men to speed, they
issue forth together, gladdening as they flow,

These swift outpourings in long course of holy rites : no
form save only Indra shows itself so pure.

Rigveda IX. 109. 1, 3, 2. The Rishis are the Agnayo
Dhisnyâh, sacrificial Agnis or fires. The metre is Dvipadâ Virâj.
Stanza 1 is a repetition of I. v. i 5. 1.

2 To the vast immortal dwelling-place . guiding us to
heaven. 'Flow for immortality and spacious abode.'—Wilson.

Rigveda IX. 69. 6, 2, 4. The Rishi is Hiranyastûpa. The
metre is Jagatî.

1 As they flow . *prasutah* . the Rigveda has *prasupah*,
'sending to sleep' .—'the beams of Sûrya... that cheer and send
to sleep.'

2 In long course of holy rites : literally, around the exten-
ded thread, which is a frequently occurring expression for an
unbroken series of sacrifices. Benfey, Stevenson, and Grassmann,
following Sâyana, take the words literally as meaning the threads
or net of the filter *The tongue with joyous sound is stirring
in the mouth* : the exact meaning is uncertain. 'The Soma
stream, emitting pleasant juice is driven into (Indra's) mouth.'—
Wilson. *Of those who press* : or pour (the Soma juice). The
Rigveda has *praghnatâm*, 'of combatants.' instead of *sunvatâm*.

- 2 The thought is deeply fixed, the savoury juice is shed ;
 the tongue with joyous sound is stirring in the mouth :
 And Pavamâna, like the shout of those who press, the
 drop rich in sweet juice, is flowing through the fleece.
- 3 The Bull is bellowing ; the cows are coming nigh : the
 Goddesses approach the God's own resting-place.
- Onward hath Soma pressed through the sheep's fair
 bright fleece, and hath, as 'twere, endued a garment
 newly washed.

X.

Agni.

- FROM the two fire-sticks have the men engendered, with
 thought, urged by the hand, the glorious Agni,
 Far-seen, with pointed flame, Lord of the Homestead.
- 2 The Vasus set that Agni in the dwelling, fair to behold,
 for help, from every quarter .
- Who, in the house for ever, must be honoured.
- 3 Shine thou before us, Agni, well-enkindled, with flame,
 most youthful God, that never fadeth !
- To thee come goods and treasures all together.

3 *The Bull* : Soma. *The cows* : the streams of sacrificial milk. *The Goddesses* : according to Sâyana, the propitiatory hymns of praise. *Resting-place* : the reservoir. *A garment newly washed* : the milk with which the Soma juice is mixed.

Rigveda VII. 1. 1—3. The Rishi is Vasishtha. The metre is Virâj. Stanza 1 is a repetition of I. i. ii, 2, 10.

2 *The Vasus* : meaning the Gods generally.

3 *To thee come goods and treasures all together* : Sâyana interprets *vâjâ* differently :—'To thee come all the sacrificial viands.'

XI.

Sûrya.

This spotted Bull hath come and sat before the mother
in the east,

Advancing to his father heaven.

2 As expiration from his breath, his radiance penetrates
within :

The Bull shines out through all the sky.

3 Song is bestowed upon the Bird : it reigns supreme
through thirty realms.

Throughout the days at break of morn.

CHAPTER. II.

I.

Agni.

Chant we a hymn to Agni while we go to sacrifice, to him
Who hears us even from afar !

2 Who from of old, in carnage, when the folk were gather-
ed, hath preserved.

His household for the worshipper.

3 May that most blissful Agni guard our wealth and all our
family

And keep us safe from pain and grief !

Rigveda X 189 1—3. The deity is Sarparâjñî, the Serpent-
queen who is also said to be the Rishi. The metre is Gâyatri

1 *This spotted Bull* : Sûrya or the Sun. *The mother* . the
earth.

2 This difficult stanza is variously interpreted 'Its rays
move within man, and from the higher vital air extract and carry
down the lower vital air, and the same mighty god enlightens the
firmament.'—Stevenson.

3 *The Bird* : the Sun. His morning song, representing
prayer, is supreme through all the divisions of the world, or the
thirty days of the month.

Stanzas 1, 2, 4 are taken from Rigveda I 74. 1—3, ascribed
to Gotama, and stanza 3 from Rigveda VII 15. 3, ascribed to
Vasishtha. The metre is Gâyatri.

- 4 Yea, let men say, Agni is born, even he who slayeth
Vritra, he.

Who winneth wealth in every fight !

II.

Agni.

Harness, O Agni, O thou God, thy steeds which are most
excellent !

The fleet ones bring thee rapidly.

- 2 Come hither, bring the Gods to us to taste the sacrificial
feast,

To drink the draught of Soma juice !

- 3 O Agni of the Bharatas, flame splendid with unfading
might :

Shine forth and gleam, eternal one !

III

Soma Pavamâna.

LET him, as mortal, crave this speech for him who presses
of the juice !

As Bhîgu's sons chased Makha, so drive ye the niggard
hound away.

- 2 The kinsman hath endued his robe even as a son is
clasped in arms

He went, as lover to a dame, to take his station suitor-
like.

Rigveda VI. 16. 43—45. The Rishi is Vitahavya, or
Bharadvâja. The metre is Gâyatrî.

3 *Of the Bharatas bhârata* : the especial protector of the
Bharatas or warriors. According to Sâyana the word means
either 'descended from the priests called Bharatas,' or 'the bearer
of oblations.' 'O Agni, who layest hold on the sacrifice.'—
Stevenson. Bharatide !—Benfey.

Rigveda IX. 101. 13—15 The Rishi is Prajâpati. The
metre is Anushtup Stanza 1 is a repetition of I vi. ii 1. 9.

2 *The kinsman* : the kinsman of the Gods; Soma. *His robe* .
the milk which is mixed with the Soma juice.

- 3 That hero who produces strength, he who hath propped both worlds apart,
Gold-hued, hath wrapped him in the sieve to settle,
priest-like, in his place.

IV.

Indra.

- STILL, Indra, from all ancient time rivalless ever and
companionless art thou :
Thou seekest friendship but in war.
2 Thou findest not the wealthy man to be thy friend : those
scorn thee who are flown with wine.
What time thou thunderest and gatherest, then thou,
even as a father, art invoked.

V.

Indra.

- A THOUSAND and a hundred steeds are harnessed to thy
golden car .
Yoked by devotion, Indra, let the long-maned bays bring
thee to drink the Soma juice !
2 Yoked to thy chariot wrought of gold, may thy two
bays with peacock tails.
Convey thee hither, steeds with their white backs, to
quaff sweet juice that makes us eloquent !

Rigveda VIII. 21. 13, 14. The Rishi is Sobhari. The metre of stanza 1, which is a repetition from I v. 1. 2. 1, is Kakup, and of stanza 2 Satobihati.

2 *Gatherest* the clouds together. M. Muller. 'When thou but utterest the inarticulate sound of approbation, then thou bringest (thy wealth) along with thee, and we welcome thee with invitations as we would (the means of) a father.'—Stevenson.

Rigveda VIII. 1. 24—26 The Rishis are Medhatithi and Medhâytithi. The metre is Bihati. Stanza 1 is a repetition of I, iii. ii. 1 3.

- 3 So drink, thou lover of the song, as the first drinker,
of this juice.

This the outpouring of the savoury sap prepared is
good and meet to gladden thee.

VI.

Soma Pavamāna.

PRESS ye and pour him, like a steed, laud-worthy,
speeding through the region and the flood,
Who swims in water, dwells in wood ;

- 2 The Steer with thousand streams who poureth out the
rain, dear to the race of deities ;
Who, born in Law, hath waxen mighty by the Law,
King, God, and lofty ordinance.

VII.

Agni.

SERVED with oblation, kindled, bright, through love of
song, may Agni, bent

On riches, smite the Vritras dead :

- 2 His father's father, shining in his mother's ever-lasting
side,
Set on the seat of sacrifice !
3 O active Jātavedas, bring devotion that wins progeny,
Agni, that it may shine to heaven !

3 *As the first drinker*. "According to the scholiast, *pūrva-pāh* means *Vāyu*, who, having arrived first in the race, drank the *Soma* before the other gods. The allusion is to the principal *graha* libation, called *Indravāyava*, which *Indra* and *Vāyu* share together."—Wilson.

Rigveda IX. 108. 7, 8. The Rishi of stanza 1, which is a repetition of I. vi. ii. 4. 3, is R̥ijisvan, and the metre Kakup ; of 2, the Rishi is Ūrdhvasadman, and the metre is Satobīhati.

Who poureth out the rain : *payodīham* : the Rigveda has *payovīdham*, 'increaser of the rain.'

Rigveda VI. 16. 34—36. The Rishi is Vītahavya, or Bhara-dvāja. The metre is Gāyatrī. Stanza 1 is a repetition of I, i. i. 1. 4.

2 *His father's father*. 'Here... the mother of *Agni* is the earth, the father is heaven. *Agni* is said to be the father or fosterer of his parent heaven by transmitting to it the flame and smoke of burnt-offerings.'—Wilson

VIII.

Soma Pavamâna.

MADE pure by this man's urgent zeal and impulse, the
God hath with his juice the Gods pervaded.

Pressed, singing, to the sieve he goes, as passes the
Hotar to enclosures holding cattle.

2 Robed in fair raiment meet to wear in combat, a mighty
Sage pronouncing invocations,

Roll onward to the press-boards as they cleanse thee,
far-seeing at the feast of Gods and watchful !

3 Dear, he is brightened on the fleecy summit, a prince
among us, nobler than the noble

Roar out as thou art purified, run forward ! Do ye
preserve us evermore with blessings !

IX

Indra.

COME now and let us glorify pure Indra with pure Sâma
hymn !

Let milk-blent juice delight him made stronger with pure,
pure songs of praise !

2 O Indra, come thou pure to us, with pure assistance
pure thyself !

Pure, send thou riches down to us, and, meet for Soma !
pure, rejoice !

3 O Indra, pure, vouchsafe us wealth, and, pure enrich
the worshipper !

Pure, thou dost strike the Vritras dead, and strivest
pure, to win the spoil.

Rigveda IX. 97. 1—3. The Rishi is Vasishtha. The metre
is Gâyatrî. Stanza 1 is a repetition of I. vi. i. 4. 4.

3 Do ye : Gods. The frequently occurring conclusion of
the hymns of the Vasishthas.

Rigveda VIII. 84. 7—9. The Rishi is Tiraschî. The metre
is Anushtup. Stanza 1 is a repetition of I. iv. ii. 1. 9.

X.

EAGER for wealth we meditate Agni's effectual laud
to-day,

Laud of the God who touches heaven.

2 May Agni who is Hotar-priest among mankind accept
our songs,

And worship the celestial folk !

3 Thou, Agni, art spread widely forth, Priest dear and
excellent : through thee

Men make the sacrifice complete

XI.

Soma Pavamâna.

To him, praiseworthy, sacred tones have sounded, Steer
of the triple height, the life-bestower.

Dwelling in wood, like Varuna, a river, lavishing
treasure, he distributes blessings.

2 Great conqueror, warrior girt, Lord of all heroes, flow
on thy way as he who winneth riches ;

With sharpened arms, with swift bow, never vanquished
in battle, vanquishing in fight the foemen !

3 Giving security, Lord of wide dominion, send us both
heaven and earth with all their fulness !

Striving to win the Dawns, the light, the waters, and
cattle, call to us abundant booty !

XII.

Indra.

O Indra, thou art far-renowned, impetuous Lord of
power and might.

Alone, the never-conquered guardian of mankind, thou
smitest down resistless foes.

Rigveda V. 13. 2—4. The Rishi is Sutambhara. The metre
is Gâyatrî.

Rigveda IX 90. 2—4. The Rishi is Vasishttha. The metre
is Trishtup. Stanza 1 is a repetition of I. vi. i. 4. 6.

2 Call to us : send us with thy shout or roar.

Rigveda VIII. 79 5—6 The Rishis are Nîmedha and
Purumedah. The metre is Prâgâtha. Stanza 1 is a repetition
of I. iii. ii. 1. 6.

- 2 As such we seek thee now, O Asura, the most wise,
 craving thy bounty as our share
 Thy sheltering defence is like an ample cloak. So may
 thy favours reach to us.

XIII.

Agni.

- THEE have we chosen, skilfullest in sacrifice, immortal,
 Priest, among the Gods,
 Best finisher of this holy rite :
 2 The Waters' Child, the blessed brightly-shining one,
 Agni whose light is excellent.
 May he by sacrifice win us in heaven the grace of Mitra,
 Varuna, and the Floods !

XIV.

Agni.

- LORD of all food is he, the man whom thou protectest in
 the fight,
 Agni, and urgest to the fray.
 2 Him, whosoever he may be, no one may vanquish,
 mighty one !
 Nay, very glorious wealth is his.
 3 May he who dwells with all mankind conquer in fight
 with steeds of war,
 With sages may he win the spoil.

2 *Asura* ; or, Lord divine.

Rigveda VIII. 19. 3, 4. The Rishi is Sobhari The metre is Kakup in stanza 1 which is a repetition of I. ii. i 2. 6, and Satobihati in stanza 2

2 *The Waters' Child* : born lightning from the clouds, or waters between heaven and earth. *The Floods* : the waters of heaven, regarded as divinities

Rigveda I. 27 7—9. The Rishi is Śunahsepa. The metre is Gâyatri

3 *He who dwells with all mankind* : *visvacharshanīh* : Agni, who is found with, or is known to, all Āryan man. *With sages* : or singers, the priests who sing hymns of praise at sacrifice

XV.

Soma Pavamâna.

TEN sisters, pouring out the rain together, the sage's quickly-moving thoughts, adorn him.

Hither hath run the gold-hued Child of Sûrya, and reached the vat like a fleet vigorous courser.

2 Even as a youngling shouting with his mothers, the bounteous Steer hath flowed along with waters.

As youth to damsel, so with milk he hastens on to the settled meeting-place, the beaker.

3 Yea, swollen is the udder of the milch-cow ; thither in streams comes very sapient Indu

The kine make ready, as with new-washed treasures, the head and chief with milk within the vessels.

XVI.

Indra.

DRINK, Indra, of the savoury juice, and cheer thee, with our milky draught !

Be, for our weal, our friend and sharer of the feast, and let thy wisdom guard us well !

2 In thy kind grace and favour may we still be strong : cast us not down before the foe !

With manifold assistance guard and succour us, and stablish us in thy good-will !

Rigveda IX. 93. 1—3. The Rishi is Nodhas. The metre is Trishtup. Stanza 1 is a repetition of I. vi. i. 5. 6.

3 *The head and chief* : *murdhânam* : 'the supreme divinity.'—Stevenson. 'The elevated Soma.'—Wilson. *Within the vessels* : *chamûshu* : the usual meaning, press boards, is not applicable here, as the juice was not mixed with milk until it had left the press.

Rigveda VIII. 3. 1, 2. The Rishi is Medhyâtithi. The metre of stanza 1, which is repetition of I. iii. i 5. 7, is Biihati, and of stanza 2 Satobiihati.

XVII.

Soma Pavamāna.

THE three-times seven milch-kine in the loftiest heaven
have for this Soma poured the genuine milky draught.
Four other beauteous creatures hath he made for his
adornment when he waxed in strength through holy
rites.

2 Enjoying lovely Amrit by his wisdom he divided, each
apart from other, earth and heaven.

He gladly wrapped himself in the most lucid floods,
when through their glory they found the God's
resting-place.

3 May those his brilliant rays be ever free from death,
inviolable for both classes of created things—

Rays wherewith powers of men and Gods are purified !

Yea, even for this have sages welcomed him as King.

XVIII

Soma Pavamāna.

LAUDED with song, to feast him, flow to Vāyu, flow
purified to Varuna and Mitra !

Flow to the song inspiring car-borne hero, to mighty
Indra, him who wields the thunder !

2 Pour on us garments that shall clothe us meetly, send,
purified, milch-kine, abundant yielders !

God Soma, send us chariot-drawing horses that they
may bring us treasures bright and golden !

Rigveda IX. 70. 1—3. The Rishi is Renu The metre is
Jagati. Stanza 1 is a repetition of I vi ii. 2 7.

2 *Enjoying bhakshamānah* the Rigveda has *bhiksha-*
mānah, 'craving,' 'begging for' Both classes : animate and
inanimate ; or, Gods and men.

Rigveda IX. 97. 49—51 The Rishi is Kutsa The metre
is Jagati.

- 3 Send to us in a stream celestial riches, send us when
thou art cleansed, what earth containeth,
So that thereby we may acquire possessions and Rishihood
in Jamadagni's manner !

XIX.

Indra.

- WHEN thou, unequalled Maghavan, wast born to smite
the Vritras dead,
Thou spreadest out the spacious earth and didst support
and prop the heavens.
2 Then was the sacrifice produced for thee, the laud, and
song of joy.
In might thou art above this All, all that now is and yet
shall be.
3 Raw kine thou filledst with ripe milk. Thou madest
Sûrya rise to heaven.
Heat him as milk is heated with pure Sâma hymns, great
joy to him who loves the song !

3 *Rishihood in Jamadagni's manner* : ' make our sacred
prayer (sweet) as Jamadagni.'—Wilson.

Rigveda VIII. 78. 5—7. The Rishis are Nîmedha and
Purumedha. The metre is Anushtup in stanzas 1 and 2, and
Bîhātî in 3.

3 *Raw kine* : the cows are called raw, as contrasted with
the warm milk matured in their udders. This marvel is mentioned
several times in the Rigveda. Cf. I. 62. 9 *Thou madest Sûrya
rise to heaven* : Sâyana relates a legend that when the Panis had
carried off the cows of the Angirasas, and placed them in a
mountain enveloped in darkness, Indra, at the prayer of the
Rishis, set the sun in heaven in order that he might see and
recover their cattle.

Heat him as milk is heated. this line is difficult. '(Priests)
excite (Indra) with your praises as men heat the *Gharma* with
Sâman-hymns—Wilson. *Gharma* means either the hot milk or
other beverage offered in the Pravargya ceremony, or the vessel
in which it is heated.

XX

Indra

REJOICE: thy glory hath been quaffed, Lord of bay
steeds¹ as' twere the bowl's enlivening mead.

Thine, Steer, is Indu, Steer, the Strong, best winner of
a thousaend spoils.

2 Let our strong drink, most excellent, exhilarating, come
to thee,

Victorious, Indra! bringing gain, immortal, conquering
in flight¹

3 Thou, hero, winner of the spoil, urgest to speed the car
of man.

Burn, like a vessel with the flame, the riteless Dasyu,
conqueror!

CHAPTER III.

I.

Soma Pavamâna.

POUR down the rain upon us, pour a wave of waters from
the sky.

And plenteous store of wholesome food!

2 Flow onward with that stream of thine, whereby the
cows have come to us.

The kine of strangers to our home.

3 Dearest to Gods in sacred rites, pour on us fatness with
thy stream,

Pour down on us a flood of rain!

Rigveda I: 175. 1—3. The Rishî is Agastya. The metre is
Skandhogrîvi (8+12+8+8) in stanza 1, and Anushtup in 2 and 3.

1 *Thy glory hath been quaffed*: thou hast drunk what incites
thee to glorious deeds, the Soma juice contained in the bowl.

Rigveda IX. 49. 1—5. The Rishi is Kavi. The metre is
Gâyatri.

1 *Wholesome*: *ayakshma*: literally, without *yakshma*, or
pulmonary consumption.

4 To give us vigour, with thy stream run through the
fleecy straining-cloth ! -

For verily the Gods will hear,

5 Onward hath Pavamâna flowed and beaten off the
Râkshasas.

Flashing out splendour as of old.

II.

Indra.

BRING forth oblations to the God who knoweth all, who
fain would drink,

The wanderer, lagging not behind the hero, coming nigh
with speed !

2 With Somas go ye nigh to him chief drinker of the
Soma's juice :

With beakers to the impetuous God, to Indra with the
flowing drops !

3 What time with Somas, with the drops effused, ye come
before the God,

Full wise, he knows the hope of each, and, bold one
strikes this foe and that.

4 To him, Adhvaryu ! yea, to him give offerings of the juice
expressed !

Will he not keep us safely from the spiteful curse of
each presumptuous high-born foe ?

4 *Will hear* : the sound that thou makest in flowing.—
Śāyana.

5 *Flashing out splendour as of old* : or, Making lights
shine as erst they shone.

Rigveda VI. 42. 1—4. The Rishi is Bharadvāja. The
metre is Brihatî in stanza 4, and Anushtup in 1—3.

3 *Strikes this foe and that* : 'foe' is not in the text.
Śāyana makes *tam tam* refer to *kāmam*, hope or wish :—'And
the suppresser (of enemies) assuredly grants it, whatever it may
be.'—Wilson.

4 *Keep us safely* : the Rigveda has *avasparat* for *avasvarat*.

III.

Soma Pavamāna.

SING ye a song to Soma brown of hue, of independent
might,

The Red, who reaches up to heaven !

2 Purify Soma when effused with stones which hands move
rapidly,

And pour the sweet milk in the meath !

3 With humble homage draw ye nigh ; blend the libation
with the curds :

To Indra offer Indu up !

4 Soma, foe-queller, strong and swift, doing the will of
Gods, pour forth

Prosperity upon our kine !

5 Heart-knower, Sovran of the heart, thou art effused, O
Soma, that

Indra may drink thee and rejoice.

6 O Soma Pavamāna, give us riches and heroic strength,
Indu, with Indra our ally !

IV.

Indra.

Sārya, thou mountest up to meet the hero famous for
his wealth,

Who hurls the bolt and works for men ,

2 Him who with might of both his arms broke nine-and-
ninety castles down,

Slew Vṛitra and smote Abi dead.

Rigveda IX 11. 4—9. The Rishi is Asita or Devala.
The metre is Gâyatri.

1 *The Red* : *kadāchidurunavarṇīya*, sometimes red-
coloured, is Sâyana's explanation of *orunīya* here.

Rigveda VIII. 82. 1—3. The Rishi is Sukaksha. The
metre is Gâyatri.

2 *Nine-and-ninety castles* : cloud-castles of Sambara or
other demon of drought.

- 3 This Indra is our gracious friend. He sends, like a full-streaming cow,
Riches in horses, kine, and corn.

V.

Sûrya.

- MAY the bright God drink glorious Soma-mingled meath,
giving the sacrifices lord unbroken life :
He who, wind-urged, in person guards our offspring well,
nourishes them with food and shines o'er many a land.
- 2 Radiant, as high Truth, cherished, best at winning
strength, Truth based upon the statute that supports
the heavens,
He rose, a light that kills Vritras and enemies, best
slayer of the Dasyus, Asuras, and foes.
- 3 This light, the best of lights, supreme, all-conquering,
winner of riches, is exalted with high laud.,
All-lighting, radiant, mighty as the Sun to see, he
spreadeth wide unshaken victory and strength.

VI.

Indra.

O INDRA, give us wisdom as a sire gives wisdom to his
sons.

Guide us, O much-invoked, in this our way : may we
still live and look upon the light !

3 *Like a full-streaming cow* : 'cow' is not in the text : *urudhârâ* may, perhaps, be taken as an instrumental case, 'âs in a full broad stream.'

Rigveda X. 170. 1—3. The Rishi is Vibhrâj or Vibhrât (Radiant), the son of Sûrya. The metre is Jagatî.

1 *The bright God* : Vibhrâj, Sûrya, or the Sun-god. *Wind-urged* : Vâyu or Wind is said to set in motion and drive onward the rays of the Sun. 'Moved round by the aerial vortex'—Stevenson. *Nourishes* : *pipartî*, the Rigveda has *puposha*, 'has nourished.'

2 *Asuras* : here, in the latter signification of the word, demons.

Rigveda VII. 32. 26, 27. The Rishi is Vasishtha. The metre is Bṛihati in stanza 1, which is a repetition of I. iii. ii 2. 7, and Satobṛihati in stanza 2.

- 2 Grant that no mighty foes, unknown, malevolent unhallowed, tread us to the ground !
 With thine assistance, hero, may we pass through all the waters that are rushing down !

VII.

Indra.

PROTECT us, Indra, each to-day, each morrow, and each following day !

Through all the days shalt thou, Lord of the brave, preserve our singers both by day and night !

- 2 A crushing warrior, passing rich, is Maghavan, endowed with all heroic strength.

Thine arms, O Satakratu, are exceeding strong, those arms which grasp the thunderbolt.

VIII.

Sarasvân.

WE call upon Sarasvân as unmarried men who long for wives,

As bounteous men who yearn for sons.

IX.

Sarasvatî.

YEA, she most dear amid dear streams, seven-sistered, loved with foundest love,

Sarasvatî, hath earned our praise.

Rigveda VIII. 50. 17, 18. The Rishi is Bharga. The metre is Prâgâtha.

- 2 *Grasp the thunderbolt* : or, hurl the thunder down.

Rigveda VII. 96. 4. The metre is Gâyatrî.

- 1 *Sarasvân* : or Saraswat, is the name of a River-god usually assigned as a consort to Sarasvatî.

Rigveda VI. 61. 10. The Rishi is Bharadvâja. The metre is Gâyatrî.

- 1 *Seven-sistered* : meaning, one of the seven sister rivers, namely Indus, Vitastâ, Asiknî, Parushnî, Vipâs, Sutudrî, Sarasvatî; or Kubhâ may be counted in the place of the last-named. *Sarasvatî* : see Rigveda, Vol. I. p. 6, or Muir, *Original Sanskrit Texts*, V, p. 375.

X. Savitar. Brahmanaspati. Agni.

MAY we attain that excellent glory of Savitar the God :
So may he stimulate our prayers !

2 O Brahmanaspati, make thou Kakshivân Ausija a loud
* Chanter of flowing Soma juice !

3 Agni, thou pourest life : send down upon us food and
vigorous strength ;
Drive thou misfortune far away !

XI.

Mitra-Varuṇa.

So help ye us to riches, great celestial and terrestrial
wealth :

Vast is your sway among the Gods !

2 Carefully tending Law with law they have attained their
vigorous might :

Both Gods, devoid of guile, wax strong.

3 With rainy skies and streaming floods, Lords of the food
that falls in dew,
A lofty seat have they attained.

Stanza 1 is taken from Rigveda III. 62, 10, ascribed to Viṣvâmitra ; stanza 2 is a repetition of I. ii. i. 5. 5 ; and stanza 3 is from Rigveda IX. 66. 19. The metre is Gâyatri.

1 This stanza is the Sâvitri, the Gâyatri *par excellence*, ' the celebrated verse of the Vedas which forms part of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones's translation of a periphrastic interpretation ; he renders it, Let us adore the supremacy of that divine sun, the godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat.'—Wilson *Rigvedâ Sanhitâ*, Vol., III. p. 111.

Rigveda V. 68. 3—5. Ascribed to Râtaḥavya. The metre is Gâyatri. Stanza 1 is a repetition of II. iv. ii. 4. 3.

3 *Lords of the food that falls in dew* : ' lords of sustenance, suited to the liberal donors (of oblations).'—Wilson. The meaning of *dânumatyâ* is uncertain.

XII.

Indra

THEY who stand round him as he moves harness the
bright, the ruddy steed :

The lights are shining in the sky.

2 On both sides to the car they yoke the two bay
coursers dear to him;

Brown, bold, who bear the hero on.

3 Thou, making light where no light was, and, form,
O men ! where form was not,

Wast born together with the Dawns.

XIII.

Soma Pavamâna.

FOR thee this Soma is effused, O Indra : drink of this
juice ; for thee the stream is flowing—

Soma, which thou thyself hast made and chosen, even
Indu for thy special drink to cheer thee !

Rigveda I. 6. 1—2. The Rishi is Kanva. The metre is Gâyatri

1 *They who stand round him : poritasthushah : lokatraya-vartinah prâninah* the living beings of the three worlds,' is Sâyana's explanation. Probably the Maruts, Indra's constant companions, are intended. *The bright, the ruddy steed*: the rising Sun.

2 *On both sides : vipakshasâ* . harnessed on different sides. *The hero*: the Sun As M. Bergaigne remarks.—'The Sun is sometimes a wheel, sometimes a chariot, sometimes a horse drawing the chariot, sometimes a hero mounted on the chariot and directing the horses.'—*La Religion Védique* III, p. 324.

3 *Thou* : O Sun. *O men !* is perhaps merely an exclamation of admiration. If *maryâh*, men, be taken to mean the Maruts, the words, *thou, making, wast born*, although in the singular number, may apply to these Gods regarded as one host or company and born at one birth.

For an exhaustive explanation of the whole hymn from which these three stanzas are taken see Max Muller, *Vedic Hymns*, Part I pp. 14—52.

Rigveda IX. 88. 1, 2, 7. The Rishi is Usanâ Kâvya. The metre is Trishtup.

2 Like a capacious car hath it been harnessed, the mighty, to acquire abundant treasures.

Then in the sacrifice they shouted lauding all triumphs won by Nahus in the battle.

3 Flow onward like the potent band of Maruts, like that celestial host which none revileth !

Quickly be gracious unto us like waters, like sacrifice victorious, thousand-fashioned !

XIV.

Agni.

O AGNI, thou hast been ordained Hotar of every sacrifice,

By Gods, among the race of men.

2 So with sweet sounding tongues for us sacrifice nobly in this rite :

Bring thou the Gods and worship them !

2 I can make nothing out of the second line of this stanza. The version which I give as a temporary makeshift is founded on Professor Ludwig's remarks in his Commentary on the passage, Vol. V. p. 308 of his *Rigveda*. Professor Wilson, following Sâyana, translates :—'After this may all the races of men expecting our (attack) go to the desirable battle.' According to Professor Grassmann, who reads *vanâ* instead of *vana*, the line might be rendered :—'Erect like trees now may all human races that they may win felicity, approach him.' *Won by Nahus : nahu-shyani* : either belonging to a man called Nahus, or, belonging to men generally human.

3 *Like sacrifice* : according to Sâyana, *yajñah* sacrifice, means her worthy of sacrifice :—(thou art) of a thousand shapes, adorable like (Indra) the victor in battle.'—Wilson. The meaning of *śahasrâ-psâh* is somewhat uncertain ; Professor Ludwig translates it by 'tausend waszer ersiegend,' 'winning a thousand waters.' The St. Petersburg Lexicon gives the word without an interpretation.

Rigveda VI. 16. 1—3. The Rishi is Vitahavya, or Bharadvâja. The metre is Gâyatri, stanza 1, which is a repetition of 1. i. i. 1. 2. being in a slightly modified form called Vardhamânâ.

- 3 For, as disposer, Agni, God, most wise in sacrifices, thou
Knowest straightway the roads and paths.

XV.

Agni.

IMMORTAL, Hotar-priest, and God, with wondrous power
he leads the way,
Urging the congregations on.

- 2 Strong, he is set on deeds of strength. He is led forth
in holy rites,
Sage who completes the sacrifice.
3 Excellent, he was made by thought. The germ of beings
have I gained.
Yea, and the Sire of active power.

XVI.

Agni.

POUR on the juice the heated milk which hasteneth to
heaven and earth ;

Bestow the liquid on the Bull !

- 2 These know their own abiding-place : like calves beside
the mother cows
They come together with their kin.

3 *The roads and paths* : the ways of performing religious
ceremonies.

· · · R̥gveda III. 27. 7-9. The R̥ishi is Viśvām̐tra. The metre
is G̐yatrī.

1 *Congregations* : *vidathāni* : sacrificial assemblies, 'or,
sacrifices.

2 *He is led forth* : Agni, in the form of sacrificial fire, is
conveyed to the receptacle or altar.

3 *By thought* : by holy thought, devotion, prayer. *The
germ of beings* : Agni, the embryo of all life ; 'the source of all
beings.'—M. Muller.

R̥gveda VIII. 61. 13-15 The R̥ishi is Haryata. The
metre is G̐yatrī.

1 *The Bull* : Agni.

2 *These* : the priests. *Their own abiding-place* : or, the
Soma to which they are accustomed. *They come* : the cows
come to the place where they are to be milked for sacrificial
purposes.

- 3 Devouring in their greedy jaws, they make sustaining food in heaven,
For Indra, Agni, homage, light.

XVII.

Indra.

IN all the worlds That was the best and highest whence sprang the mighty one, of splendid valour.

As soon as he is born he smites his foemen, he in whom all who lend him aid are joyful.

- 2 Grown mighty in his strength, of ample vigour, he as a foe strikes fear into the Dâsa,

Eager to win the breathing and the breathless. All sang thy praise at banquet and oblation.

- 3 All concentrate on thee their mental vigour, what time these, once or twice, are thine assistants

Blend what is sweeter than the sweet with sweetness : win quickly with our meath that meath in battle.

3 *Devouring* : perhaps, the flames. Or, more in accordance with Sâyana's interpretation who takes *bapsatah* as the genitive case :—They (the priests) make the strengthening, food in heaven, of him who eats with greedy jaws (Agni). The language of the hymn from which these stanzas are taken is intentionally obscure.

Rigveda X. 120. 1—3. The Rishi is Biihaddiva, son of Atharvan. The metre is Trishtup.

1 *That* : meaning, according to Sâyana, Brahma, the original cause of the universe 'That (primeval essence alone).—Stevenson.

2 *The Dâsa* : the hostile aborigines ; 'his slavish (foes).—Stevenson. *Eager to win* : Professor Ludwig makes *sasni* an infinitive. The correct reading may be *sasnih*. *The breathing and the breathless* : the animate and the inanimate world.

3 *Mental vigour* : *kratum* : 'adoration.'—Wilson. *These* : Soma-juices. *Twice or thrice* : with reference, perhaps, to the three daily libations. *What is sweeter than the sweet* : thine own celestial Soma. Sâyana interprets the stanza differently :—'To thee all (worshippers) offer adoration, whether those propitiators be two or three. Combine that which is sweeter than the sweet with sweetness, unite that honey with honey.'—Wilson.

XVIII.

Indra.

AT the Trikadrukas the great and strong enjoyed the barley-brew. With Vishnu did he drink the pressed-out Soma juice, even as he would.

That hath so heightened him the great, the wide, to do his mighty work. So may the God attend the God, true Indu Indra who is true !

2 Brought forth together with wisdom and potent strength thou grewest great : with hero deeds subduing the malevolent, most swift in act ;

Giving prosperity and lovely wealth to him who praiseth thee. So may the God attend the God, true Indu Indra who is true !

3 So he resplendent in the battle overcame Krivi by might. He with his majesty hath filled the earth and heaven, and waxen strong.

One share of the libation hath he swallowed down one share he left. Enlighten us ! So may the God attend the God, true Indu Indra who is true !

The 'two or three,' according to Sâyana, are the sacrificer, and his wife and child, and the second half of the stanza contains a reference to the propagation of children *That meath* or the meath yonder. Indra is asked to obtain for his worshippers, through, or in return for the meath which they offer, the genuine meath which comes from heaven

Ṛgveda II. 22. 1, 3, 2. The Rishi is Gitsamada. The metre in stanza 1, which is a repetition of I. V. ii. 3. 1, is Ashṭi and in 2 and 3 Atisakvari.

3 *Krivi*: originally 'a leather bag' and metaphorically a 'cloud,' said by Sâyana to have been an Asura or demon. *One share he left*: to be divided among all the other Gods. *Enlighten us*: *prachetaya*: the word is wanting in the text of the Ṛgveda.

BOOK VII.

CHAPTER I.

I.

Indra.

PRAISE, even as he is known, with song Indra the
guardian of the kine,

The Son of Truth, Lord of the brave !

2 Hither have his bay steeds been sent, red steeds are on
the sacred grass

Where we in concert sing our songs.

3 For Indra, thunder-armed, the kine have yielded mingled
milk and meath,

What time he found them in the vault.

II.

Indra.

DRAW near unto our Indra who must be invoked in every
fight !

Come, thou most mighty Vritra-slayer, meet for praise
come to libations and to hymns.

2 Thou art the best of all in sending bounteous gifts,
true art thou, lordly in thine act.

We claim alliance with the very glorious one, yea,
with the mighty Son of Strength.

Rigveda VIII. 58. 4—6. The Rishi is Priyamedha. The
metre is Gâyatrî. Stanza I is a repetition of I. ii. ii. 3. 4.

3 *In the vault; upahvare* : meaning, according to Sâyana,
'near at hand,' according to Professor Roth, 'in the cavity of the
Soma vessel;' according to Professor Ludwig, 'on the horizon.
'In der Neige, i.e. dropping downwards.—Benfey.

Rigveda VIII. 79 1, 2. The Rishis are Nrimedha and
Purumedha. The metre is Prâgâtha.

2 *Lordly in thine act* . or, giving lordly powers.

III.

Soma Pavamâna.

THEY have drained forth from out the great depth of the sky the old divine primeval milk that claims the laud :

They lifted up their voice to Indra at his birth.

2 Then, beautifully radiant, certain heavenly ones proclaimed their kinship with him as they looked thereon :

Savitar opens, as it were, the fold of heaven.

3 And now that thou, O Pavamâna, art above this earth and heaven and all existence in thy might,

Thou shinest like a bull supreme among the herd.

IV.

Agni.

O AGNI, graciously announce this our good fortune to the Gods,

And this our newest hymn of praise !

2 Thou dealest gifts, resplendent one ! nigh, as with wave of Sindhu, thou

Swift streamest to the worshipper.

3 Give us a share of wealth most high, a share of wealth most near to us,

A share of wealth that is between,

Rigveda IX. 110. 8, 6. 9. The Rishis are the princes Tryaruna and Trasadasyu. The metre is Ūrdhvabīhati, a variety of Bṛīhati.

1 *They* : the men of old, primeval patriarchs and priests.

2 *Beautifully radiant* : *vasurchah* : according to Sâyana, a proper name, the Vasuruchas. *With him* : with Soma. *Opens, as it were, the fold* : 'drives away the obstructing (darkness)'—Wilson. The Rigveda has *devah*, 'the God' (Savitar), instead of *divah*, 'of heaven.'

3. *Shinest* : *vi rājasi* : the Rigveda has *vitishthase*, 'standest.

Rigveda I. 27. 4, 6, 5. The Rishi is Ṣunahsepa. The metre is Gâyatri.

2 *Sindhu* : the Indus; or the word may stand for any river, and the expression mean, 'in great abundance.'

3 Wealth of all kinds is prayed for, celestial, terrestrial, and that of mid-air in the shape of rain.

V.

Indra.

- I FROM my Father have obtained deep knowledge of eternal Law ;
 I was born like unto the Sun.
 2 After the ancient manner I, like Kanva, beautify my songs,
 And Indra's self gains power thereby.
 3 Whatever Rishis have not praised thee, Indra, or have praised thee, wax
 Mighty indeed when praised by me !

VI.

Agni.

- AGNI, produced by strength, do thou with all thy fires accept our prayer :
 With those that are with Gods, with those that are with men exalt our songs !
 2 Forth come to us with all his fires that Agni, whose the mighty are,
 Come, fully girt about with wealth for us and for our kith and kin !
 3 Do thou, O Agni, with thy fires strengthen our prayer and sacrifices :
 Incite them to bestow their wealth to aid our service of the Gods !

Rigveda VIII. 6. 10—12. The Rishi is Vatsa of the family of Kanva. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. 1 8.

2 *Manner* : *janmanû*, the Rigveda has *manmanâ*:—‘After the thought (or, lore) of ancient time, like Kanva, I adorn my songs.’

3 *Have not praised thee* : have not praised thee yet, that is, will praise thee hereafter.—Ludwig

Stanzas 1 and 2 are not taken from the Rigveda. Stanza 3 is taken from Rigveda X 141. 6, ascribed to Agni Tâpasa. The metre is Anushtup.

2 *Forth come*. the text has *pra* (pro or præ) only, without a verb. *The mighty vâjīnah* : explained by Sâyana as meaning ‘men supplied with food in the shape of oblations.’

VII.

Soma Pavamâna.

SOME, the men of old whose glass was trimmed
addressed the hymn to thee for mighty strength and
for renown :

So, hero, urge us onward to heroic power !

2 All round about hast thou with glory pierced for us as
'twere a never-failing well for men to drink,

Borne on thy way as 'twere in fragments from both arms.

3 Thou didst produce him, deathless one ! for mortal man,
for maintenance of Law and lovely Amrita :

Thou evermore hast moved making wealth flow to us.

VIII.

Indra

POUR out the drops for Indra ; let him drink the meath
of Soma Juice !

He through his majesty sends forth his bounteous gifts.

2 I spake to the bay coursers' Lord, to him who grants
the boon of wealth:

Now hear the son of Asva as he praises thee ?

3 Never was any hero born before thee mightier than
thou :

None certainly like thee in riches and in praise.

Rigveda IX. 110. 7, 5, 4. The Rishis are Tryaruna and Trasadasyu. The metre is Ūrdhvabīha'ī, a variety of Bīhati.

2 *As 'twere a never-failing well* : meaning an exhaustless supply of Soma juice. *In fragments* : in pieces of the crushed stalk and shoots of the Soma plant. The word *saryābhīh* in this passage is variously interpreted, according to Sâyana, with (reed-like) fingers'; according to Benfey, 'with (the speed of) arrows' ; according to Roth, 'with the reed-woven filter frame.' The word *sara* means reed, and arrow, *sarya*, made of reeds, *saryā*, an arrow, but also reeds tied together and used at the sacrifice for Soma-oblations. See Max Muller, *Vedic Hymns*, Part I. p. 398. I have followed Professor Ludwig's interpretation, but 'on reed-mats' is an unobjectionable rendering.

3 *Him* : the Sun. The preceding verse in the Rigveda begins thus:—'O Pavamâna, thou didst generate the Sun.'

Rigveda VIII. 24. 13—15 The Rishi is Visvamanas, son of Vja-va or Asva. The metre is Ushnih. Stanza 1 is a repetition of I. iv. ii. 5. 6.

2 *The boon of wealth : rādhan* . the Rigveda has *laksham*, 'ability'.

IX.

Indrs.

THOU wishest for thy kine a bull, lord of thy cows whom
none may kill,
For those who long for his approach, for those who turn
away from him.

X.

Agni.

THE God who giveth wealth accept the full libation
poured to him !

Pour ye it out, then fill the vessel full again, for so the
God regardeth you !

2 The Gods made him the Hotar-priest of sacrifice, oblation-
bearer, passing wise.

Agni gives wealth and valour to the worshipper, to man
who offers up his gifts.

XI.

Agni.

HE hath appeared, best prosperer, in whom men lay
their holy acts.

So may our songs of praise come nigh to Agni who was
born to give the Arya strength !

Rigveda VIII. 58. 2. The Rishi is Priyamedha. The metre is Anushtup. I adopt Professor Pischel's interpretation of this difficult stanza, which is hardly intelligible without the stanza which precedes and that which follows in the Rigveda. The meaning of the three stanzas appears to be : Soma shall be celebrated by you in your song of praise in order that he may liberally reward you. What thou wishest for thyself is a bull for the cows so that they may be propagated and provide Indra with milk to be mixed with the Soma juice, while they serve the race of Gods in the three realms of heaven.—*Vedische Studien*, Vol. I. p. 197.

Rigveda VII. 16. 11, 12. The Rishi is Vasishṭha. The metre of stanza 1, which is a repetition of I, 1. 11. 1. 1, is Bṛihatī, and that of 2 Satobṛihatī.

Rigveda VIII. 92. 1, 3, 2. The Rishi is Sobhari. The metre is Bṛihatī. Stanzas 1 and 3 are repetitions of I. i. i. 5 3 and 7, respectively.

- 2 Him before whom the people shrink when he performs
his glorious deeds,
Him who wins thousands at the sacrifice, himself, that
Agni, reverence with songs !
- 3 Agni of Divodâsa, God, comes forth like Indra in his
might.
Rapidly hath he moved along his mother earth; he stands
in high heaven's dwelling-place.

XII.

Agni.

AGNI, thou pourest life: send down upon us food and
vigourous strength :

Drive thou misfortune far away !

- 2 Agni is Pavamâna, Sage, Chief Priest of all the fivefold
tribes ;

To him whose wealth is great we pray.

- 3 Skilled in thy task, O Agni, pour splendour with hero
strength on us,

Granting me wealth that nourishes !

XIII.

Agni.

O AGNI, holy and divine with splendour and thy pleasant
tongue.

Bring thou the Gods and worship them !

2 *Reverence* : or, worship ye. The Rîgveda has *saparyata*,
'serve ye,' instead of *namasyata*.

Rigveda IX. 66. 19—21. Ascribed to the hundred Vaikhânasas.
The metre is Gâyatrî.

Stanza 1 is a repetition of II. vi. iii. 10. 3.

2 *Chief Priest* : *purohita* : literally, placed foremost or in
front. 'First consecrated and put in his sacred recess.'—Stevenson
'Voropferer.'—Benfey.

Rigveda V. 26. 1—3. Ascribed to the Vasûyus. The metre
is Gâyatrî.

- 2 We pray thee bathed in butter, O bright-rayed ! who
lookest on the Sun,
Bring the Gods hither to the feast !
- 3 Sage, we have kindled thee, the bright, the feaster on
oblation, thee,
O Agni, great in sacrifice !

XIV.

Agni.

ADORABLE in all our prayers, favour us, Agni, with
thine aid

What time the psalm is chanted forth !

- 2 Bring to us ever-conquering wealth, wealth, Agni, worthy
of our choice,
Invincible in all our frays !
- 3 Grant us, O Agni, through thy grace wealth to support
us evermore,
Thy favour so that we may live !

XV.

Agni.

LET songs of ours speed Agni forth like a fleet courser
in the race,

And we will win each prize through him !

- 2 Agni ! the host whereby we gain kine for ourselves with
help from thee,—
That send us for the gain of wealth !

2 *The Sun* : or heaven's light

3 *The feaster on oblation* *vīṭihotram* . or, who callest
(Gods) to the banquet.

Rigveda I. 79. 7—9. The Rishi is Gotama. The metre is
Gâyatri.

3 *To support us evermore* *visvādyuposhasam* : or, that
supports all living men.

Rigveda X. 156. 1—5. The Rishi is Ketu. The metre is
Gâyatri.

* 2 *The host* . or, the dart.

3 O Agni, bring us wealth secure, vast wealth in horses
and in kine:

Oil thou the socket, turn the wheel !

4 O Agni, thou hast made the Sun, the eternal star, to
mount the sky,

Giving the boon of light to men.

5 Thou, Agni, art the people's light, best, dearest, seated in
thy shrine :

Watch for the singer, give him life !

XVI.

Agni

AGNI is head and height of heaven, the master of the
earth is he :

He quickeneth the waters' seed.

2 Yea, Agni, thou as Lord of light rulest o'er choicest gifts:
may I,

Thy singer, find defence in thee !

3 Upward, O Agni, rise thy flames, pure and resplendent,
blazing high,

Thy lustres, fair effulgences.

CHAPTER II.

I.

Agni.

WHO, Agni, is thy kin, of men ? who honours thee with
sacrifice ?

On whom dependent ? who art thou ?

3 *The socket* : *kham* : an aperture, a cavity. The word
means also, heaven.

The wheel : *pavim* : the tire or felly of a wheel, by synecdoche
a wheel. According to the Commentators the word means also,
a thunderbolt. Benfey translates :—'feuchte die Luft und wirf
den Blitz,' moisten the air and cast the lightning. The R̥igveda
has *panim* instead of *pavim* :—'Balm heaven and drive the Pani
(or niggard) hence.'

R̥igveda VIII. 44. 16, 18, 17. The R̥ishi is Vir̥upa. The
metre is G̥ayatri.

R̥igveda I. 75. 3—5. The R̥ishi is Gotama. The metre is
G̥ayatri.

2 *Honours thee with sacrifice* : *dāsvadharaḥ* : or, pays thee
fruitful sacrifice ? 'For who else can acceptably offer thee
sacrifice ?'—Steyenson.

2 The kinsman, Agni¹ of mankind, their well-beloved friend
art thou,

A friend whom friends may supplicate.

3 Bring Mitra, Varuna, bring the Gods hither to our great
sacrifice.

Bring them, O Agni, to thine home !

II.

Agni

MEET to be worshipped and implored, showing in beauty
through the gloom,

Agni, the strong, is kindled well.

2 Strong Agni is enkindled well, even as the horse that brings
the Gods

Men with oblations pray to him.

3 We will enkindle thee, the strong, we, hero ! who are
strong ourselves,

III.

Agni.

THY mighty flames, O Agni, when thou art enkindled,
rise on high,

Thy bright flames, thou refulgent one !

2 Beloved ! let my ladles full of sacred oil come nigh to
thee :

Agni, accept our offerings !

3 I pray to Agni—may he hear !—the Hotar with sweet
tones, the Priest

Wondrously splendid, rich in light,

Rigveda III. 27. 13—15. The Rishi is Visvâmitra. The
metre is Gâyatri.

² *The strong*. *vrishâ* : the word originally meant the male,
whether applied to men or other animals ; then, specially, a bull
or a stallion &c., and afterwards, generally, manly, strong,
heroic. Professors Ludwig and Grassmann translate the word in
all three stanzas by Stier, bull. 'Agni the bull, is kindled well.
We will enkindle thee, the bull, we who are bulls ourselves,
O bull.'

Rigveda VIII. 44. 4—6. The Rishi is Virûpa. The metre
is Gâyatri.

AGNI, protect thou us with one, protect us by the song,

Protect us by three hymns, O Lord of power and might, bright God, by four hymns guard us well ?

2 Preserve us from each demon who bestows no gift, in battles succour us and save !

For we obtain in thee the nearest friend of all, for the Gods' service and our weal.

V.

Agni.

O KING, the potent and terrific envoy, kindled for strength, is manifest in beauty.

He shines, observant, with his lofty splendour ; chasing black night he comes with white-rayed morning.

2 Having o'ercome the glimmering Black with beauty, and bringing forth the Dame, the great Sire's daughter, Holding aloft the radiant lights of Sûrya, as messenger of heaven he shines with treasures.

3 Attendant on the blessed Dame the blessed hath come : the lover followeth his sister.

Agni, far-spreading with conspicuous lustre, hath covered night with whitely-shining garments.

Rigveda VIII 49. 9, 10. The Rishi is Bharga. The metre is Prâgâtha. Stanza 1 is a repetition of I i. i. 4. 2.

Rigveda X. 3. 1—3. The Rishi is Trita Âptya. The metre is Trishup.

1 *O King* : addressed to Agni, who is also the subject of what follows. Professor Ludwig takes *râjan* here as the nominative case. *With white-rayed morning* : I follow Professor Ludwig in taking *rusatim* as an instrumental case for *rusatyâm*.

2 *The glimmering Black* : dark night, faintly lighted by stars. *The great Sire's daughter* : Ushas or Dawn, daughter of Dyaus or Heaven.

3 *The blessed Dame* : Dawn. *The blessed* : Agni. *The lover* : Agni, who appears immediately after Dawn.

VI.

Agni

WHAT is the praise wherewith, O God, Angiras, Agni, Son of Strength,

We, after thine own wish and thought,

2 May serve thee, O thou Child of Power, and with what sacrifice's plan ?

What reverent word shall I speak here ?

3 So then do thou prepare for us all happy habitations and Reward our songs with spoil and wealth !

VII.

Agni.

AGNI, come hither with thy fires ; we choose thee as our Hotar ; let

The proffered ladle filled with offerings balm thee, best of priests, to sit on sacred grass !

2 For unto thee, O Angiras, O Son of Strength, move ladles in the sacrifice.

We pray to Agni, Child of Force, whose locks drop oil, foremost in sacrificial rites.

VIII.

Agni.

LET our songs come anear to him beauteous and bright with piercing flame,

Our sacrifices with our homage unto him much-lauded, very rich, for help :

Rigveda VIII. 73 4—6. The Rishi is Uśanâ Kāvya. The metre is Gâyatrî.

Rigveda VIII. 49. 1, 2. The Rishi is Bharga. The metre is Prâgâtha.

1 *Best of priests : yajishtham* . worshipping most; best of sacrificers

2 *Whose locks drop oil . ghṛitakesam* . 'butter-haired.'—Wilson.

Rigveda VIII. 60. 10, 11. Ascribed to Sudîti and Purumîha, or to either of the two. The metre is Prâgâtha.

- 2 To Agni Jâtavedas, to the Son of Strength, that he may give us precious gifts,
Immortal, from of old Priest among mortal men, whose tones are sweetest in the house !

IX.

Agni.

INVINCIBLE is Agni, he who goes before the tribes of men,

A chariot swift and ever new.

- 2 By bringing offerings unto him the mortal worshipper obtains

A home from him whose light is pure.

- 3 Inviolable power of Gods, subduing all his enemies, Agni is mightiest in fame.

X.

Agni.

MAY Agni, worshipped, bring us bliss : may the gift, blessed one ! and sacrifice bring bliss,

Yea, may our eulogies bring bliss !

- 2 Show forth the mind that brings success in war with fiends, wherewith thou conquerest in fight !

Bring down the many firm hopes of our enemies, and for thy victory let us win !

2 *Jâtavedas* : the wise, or omniscient.

3 *From of old* : *dvitá* . or, in two ways; 'who appears in a double character—Stevenson

Rigveda III. 11. 5, 7, 6 The Rishi is Visvámitra The metre is Gâyatri.

Rigveda VIII. 19. 19, 20. The Rishi is Sobhari. The metre is Kakup in stanza 1, which is a repetition of I. ii. i. 2. 5, and Satobrihati in stanza 2.

The gift : *râtih* : the sacrificial offering.

2 *In war with fiends* : *vritrâtúrye* . or, in Viitra-fight. *Firm hopes* : *sthírú* the adjective stands without a substantive, and hopes, resolves, or perhaps bands, must be supplied. *For thy victory*. *te abhishṭaye* : meaning that the glory of his worshippers' success will be ascribed to Agni. The Rigveda has *te abhishṭibhih*, 'by thy victories,' or 'succour.'

XI.

Agni.

O AGNI thou who art the Lord of wealth in kine, thou
Son of Strength,

Bestow on us, O Jâtavedas, high renown !

2 He, Agni, kindled, good and wise, must be entreated with
a song :

Shine, thou of many forms, shine thou with wealth
on us !

3 And, Agni, shining of thyself by night and when the
morning breaks,

Burn, thou whose teeth are sharp, against the Râkshasas !

XII.

Agni.

EXERTING all our strength with thoughts of power we
glorify in speech

Agni, your dear familiar friend, the darling guest of every
house :

2 Whom, served with sacrificial oil, like Mîtra, men presen-
ting gifts

Glorify with their songs of praise ;

3 Much-lauded Jâtavedas, him who sends oblations up to
heaven,

Prepared in service of the Gods.

Rigveda I. 79. 4—6. The Rishi is Gotama. The metre is Ushnih.

2 *Thou of many forms : purvanîka* : variously manifested in the forms of the Sun, lightning, and terrestrial fire. According to Sâyaṇa, 'endowed with many flames instead of faces.'

Rigveda VIII, 63. 1—3 The Rishi is Gopavana. The metre is Anushtup in stanza I, which is a repetition of I. i. ii. 4. 7, and Gâyatri in stanzas 2 and 3.

Like Mîtra : or, as a friend, or, like the Sun.—Sâyaṇa.

3, The station of the bounteous God, by his unconquerable aid,
Hath a fair aspect like the Sun.

CHAPTER III.

I.

Indra.

MEN with their lauds are urging thee, Indra, to drink the Soma first.

The Ribhus in accord have lifted up their voice, and Rudras sung thee as the first.

2 Indra, at sacrifice, increased his manly strength, in the wild rapture of this juice:

And living men to-day, even as of old, sing forth their praises to his majesty.

II.

Indra-Agni.

INDRA and Agni! singers skilled in melody, with lauds, hymn you:

I choose you both to bring me food.

3 Or, a comma being substituted for the full stop at the end of the preceding stanza, and *padam* (station) being taken as in apposition to *padam* (place) in stanza 2.—The station of the bounteous: he hath, with unconquerable aids, A pleasant aspect like the Sun.

Rigveda VIII 3. 7 8 The Rishi is Medhyâtithi The metre is Bṛināti in stanza 1, which is a repetition of I. iii ii 2 4, and Satobṛināti in stanza 2.

2 At sacrifice; *vishnavi* or, in the Soma draught. Benfey, following Sâyana, takes *vishnavi* as an adjective, 'penetrating,' and applies it to *made*.—'In dieses Safts durchdringendem Rausch.'

Rigveda III. 12. 5—8. The Rishi is Viśvāmitra. The metre is Gâyatrî.

1 *Indra and Agni*: or, O Indra-Agni. The two Gods are addressed conjointly in a dual compound, *Indrâgni* as a double deity.

- 2 Indra and Agni ! ye shook down, together, with one
mighty deed,
The ninety forts which Dâsas held.
- 3 To Indra and to Agni prayers go forward from the holy
task
Along the path of sacred Law.
- 4 Indra and Agni, powers are yours, yours are oblations
and abodes :
Good is your zealous energy.

III.

Indra.

- INDRA, with all thy saving helps assist us, Lord of power
and might !
For after thee we follow even as glorious bliss, thee, hero,
finder-out of wealth !
- 2 Increaser of our steeds and multiplying kine, a golden
well, O God, art thou,
For no one may impair the gift laid up in thee. Bring me
whatever thing I ask !

IV.

Indra.

- FOR thou—come to the worshipper!—wilt find great
wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra,
for the gain of steeds !
- 2 Thou as thy gift bestowest many hundred herds, yea,
many thousands dost thou give.
With singers' hymns have we brought the fortrender
near, singing to Indra for his grace.

2 *Ninety forts* : the countless strongholds of the barbarians
or non-Âryan inhabitants of the country.

3 *The holy task* : sacrifice.

Rigveda VIII. 50. 5. 6. The Rishi is Bharga. The metre is
Prâgâtha. Stanza 1 is a repetition of I. iii. ii. 2. 1.

Rigveda VIII. 50. 7, 8. The Rishi is Bharga. The metre is
Prâgâtha. Stanza 1 is a repetition of I. iii. i. 5. 8.

V.

Agni.

To him who dealeth out all wealth, the sweet-toned
Hotar-priest of men,

To him, like the first vessels filled with savoury juice, to
Agni let the lauds go forth !

2 Votaries, bounteous givers, deck him with their songs,
even as the steed who draws the car.

To both, strong Lord of men ! to kith- and kin convey
the bounties of our wealthy lords !

VI.

Varuna.

HEAR this my call, O Varuna, and show thy gracious
love to-day :

Desiring help I long for thee !

VII.

Indra.

O HERO, with what aid dost thou delight us, with what
succour bring

Riches to those who worship thee ?

R̥igveda VIII. 92. 6, 7. The R̥ishi is Sobhari. The metre is Bṛihatī in stanza 1, which is a repetition of I. 1. i. 4. 10, and Satobrihatī in stanza 2.

2 *Of our wealthy lords . maghonām* or, of the mighty Gods. The line is obscure. 'Graceful lord of men, grant wealth to us rich in children and grandchildren.'—Wilson.

R̥igveda I. 25. 19. The R̥ishi is Sunahsepa. The metre is Gāyatrī.

R̥igveda VIII. 82. 19. The R̥ishi is Sukaksha. The metre is Gāyatrī.

1 *Bring : ā bhara*, the imperative form, is explained by Sāyana as = *ābibarsh*, the indicative. The translation might be : with what succour ?—Bring, etc

VIII.

Indra.

INDRA, for service of the Gods, Indra while sacrifice proceeds,

Indra, as worshippers, in battle-shock we call, Indra that we may win the spoil.

2 With might hath Indra spread out heaven and earth, with power hath Indra lighten up the Sun.

In Indra are all creatures closely held ; in him meet the distilling Soma-drops.

IX.

Viṣvakarman.

BRING, Viṣvakarman ! strengthened by oblation, thyself, thy body—'tis thine own—for worship !

Let other men around us live in folly : here let us have, a rich and liberal patron !

Rigveda VIII. 3. 5, 6. The Rishi is Medhyâtithi. The metre is Bṛhatī in stanza 1, and Satobṛhatī in 2.

2 *With power · sava (savaḥ) for savasah* appears to be used with the meaning of the instrumental case. Or it may be taken with *mahná*, with mightiness of power.

Rigveda X. 81. 6. The Rishi is Viṣvakarman Bhauvana or son of Bhuvana. The metre is Trishṭup.

I *Viṣvakarman* : the Omnific, the universal Father and Generator, the creator of all living things and the architect of the worlds. He is also a primeval divine sacrificer *Bring . . . thy body . . . for worship : yajasva tanvām* : or, sacrificer, or sacrifice to, thy body. Instead of *tanvām svā hi te*, 'thy body—'tis thine own'—, the Rigveda has *prithivīm uta dyām*, 'Earth and Heaven.' See the original hymn, Rigveda, Vol. IV. pp. 260, 261 ; or Muir, *Original Sanskrit Texts*, IV. pp. 6, 7 ; or Wallis, *Cosmology of the Rigveda*, pp. 81—83 ; or Max Müller, *Hibbert Lectures*, pp. 293 f.

X.

Soma Pavamāna.

WITH this his golden splendour purifying him, he with his own allies subdues all enemies, as Sāra with his own allies.

Cleansing himself with stream of juice he shines forth yellow-hued and red, when with his praisers he encompasses all forms, with praisers having seven mouths.

2 He moves intelligent directed to the east. The every beauteous car rivals the beams of light, the beautiful celestial car.

Hymns, lauding manly valour, came inciting Indra to success, that ye may be unconquered, both thy bolt and thou, both be unconquered in the war.

3 That treasure of the Panis thou discoveredst. Thou with the Mothers deckest thee in thine abode, with songs of worship in thine home

As 'twere from far away is heard the psalm where hymns resound in joy. He, with the triple Dames red-hued, hath won life-power, he, gleaming, hath won vital strength.

Ṛigveda IX III. 1, 3, 2. The Rishi is Anānata, son of Paruch-chhepa. The metre is Atyashti, consisting of four Pādas of seventeen syllables each, or sixty eight in the stanza. Stanza is a repetition of I. v. ii 3. 7.

2 *The very beauteous car* Soma, compared to a chariot

3 *That treasure of the Panis* : the rays of light, carried off and concealed by fiends of darkness. *The Mothers* : apparently, the Dawns According to Sāyana, the Vasatīvārī waters. *He Soma*. *With the triple Dames* : there is no substantive in the text, and it is uncertain what *tridhātubhiḥ* refers to. If *Dames* be understood, they are probably the *Mothers* of the preceding line. Sāyana refers *tridhātubhiḥ* to the Vasatīvārī waters, and explains it by the supporters of the three worlds. Professor Grassmann thinks that the beverages, consisting of three ingredients, mixed with the Soma juice, are intended. Perhaps, the red coursers of the Sun may be intended by *aruribhiḥ* red-hued ; but the passage is very difficult and translation must be conjectural.

XI.

Pāsan.

YEA, cause our hymn to gain for us cattle and steeds and
store of wealth,
That it may help us manfully !

XII.

Maruts.

HEROES of real strength, ye mark either the sweat of
him who toils,
Or his desire who supplicates.

XIII.

Visvedevas.

THE Sons of immortality shall listen to our songs of
praise,
And be exceeding kind to us.

XIV.

Heaven and Earth.

To both of you, O Heaven and Earth, we bring our lofty
song of praise,
Pure pair ! to glorify you both.
2 Ye sanctify each other's form by your own proper strength ye rule.
Further the sacrifice evermore !
3 Promoting and fulfilling, ye, mighty ones, perfect Mitra's law :
Ye sit around our sacrifice.

Rigveda VI. 53. 10. The Rishi is Bharadvāja. The metre is Gâyatri.

1 *That it may help us : ūtaye.* : the Rigveda has *vītaye*, 'for (our) enjoyment.'

Rigveda I. 86. 8. The Rishi is Gotama. The metre is Gâyatri.

1 *Who toils* : in the performance of sacrifice ; 'who praises you.'—M. Muller.

Rigveda VI. 52. 9. The Rishi is Rishiṣvan. The metre is Gâyatri.

1 *Sons of immortality* : according to the Scholiast, 'sons of the immortal' (Prajâpati, regarded as the creator of Gods men).

Rigveda IV. 56. 5, 7. The Rishi is Vāmadeva. The metre is G yatri.

XV.

Indra.

THIS is thine own. Thou drawest near, as turns a pigeon
to his mate :

Thou carest, too, for this our prayer.

2 O hero, Lord of bounties, praised in hymns, may glorious
fame and might

Be his who sings the laud to thee !

3 Lord of a Hundred Powers, rise up to be our succour in
this fight :

In other fights let us agree !

XVI.

Oblations.

YE cows, protect the fount : the two mighty ones bless
the sacrifice.

The handles twain are wrought of gold.

2 The pressing-stones are set at work . the meath is poured
into the tank

At the out-shedding of the fount.

3 With reverence they drain the fount that circles with its
wheel above,

Exhaustless, with the mouth below.

Rigveda I. 30 4—6. The Rishi is Sunahsepa. The metre
is Gâyatrî.

1 *This* : libation of Soma juice.

3 *In this fight* : the original hymn is a prayer for aid in a
coming battle.

Rigveda VIII. 61 12, 11, 10. The Rishi is Haryata, son
of Prâgâtha. The metre is Gâyatrî. Stanza 1 is a repetition of
I ii. i. 3. 3

3 *Its wheel* . apparently the circular rim on which it usually
stands, which is now inverted that all the liquid may flow out.

The divine subject of the original hymn is Agni, or Praise
of the Sacrificial Offerings. No deity is mentioned by the Scholiast
in connexion with this extract.

XVII.

Indra.

LET us not tire or be afraid with thee, the mighty, for
our friend !

May we see Turvasa and Yadu ! thy great deed, O hero,
must be glorified.

2 On his left hip the hero hath reclined himself ; the
proffered feast offends him not.

The milk is blended with the honey of the bee : quickly
come hither, haste, and drink !

XVIII.

Indra

MAY these my songs of praise exalt thee, Lord, who hast
abundant wealth !

Men skilled in holy hymns, pure, with the hues of fire,
have sung them with their lauds to thee.

2 He, when a thousand Rishis have enhanced his might,
hath like an ocean spread himself.

His majesty is praised as true at solemn rites, his power
where holy singers rule.

Rigveda VIII. 4. 7 8. The Rishi is Devâtithi. The metre
is Brihatî in stanza 1, and Satobrihatî in 2.

1 *May we see Turvasa and Yadu* : enjoying happiness
through thy favour —Sâyana. Turvasa and Yadu stand for the
two tribes which bear their names

2 *On his left hip* : a mode of sitting seems to be meant.
The proffered feast : *danah* : or, the offerer of the oblation.

Rigveda VIII. 3 3. 4. The Rishi is Medhyâtithi. The
metres are (1) Brihatî, (2) Satobrihatî. Stanza 1 is a repetition
of I, iii, ii, 1. 8

GOOD Lord of wealth is he to whom all Āryas, Dâsas here belong.

Directly unto thee, the pious Rusama Pavîru, is that wealth brought nigh.

2 In zealous haste the singers have sung forth a song distilling fatness, rich in sweets.

Riches have spread among us and heroic strength, with us are flowing Soma-drops.

XX.

Soma Pavamâna.

FLOW to us, Indu, very strong, effused, with wealth of
kine and steeds,

And do thou lay above the milk thy radiant hue !

2 Lord of the tawny, Indu, thou who art the Gods' most special food,

As friend to friend, for splendour be thou good to men !

3 Drive utterly, far away from us each godless, each voracious foe ;

O Indu, overcome and drive the false afar !

XXI.

Soma Pavamâna.

THEY balm him, balm him over, balm him thoroughly,
caress the mighty strength and balm it with the meath.

Vâlakhilya III. 9, 10. The Rishi is Pushtigu. The metres are (1) Bṛhatî, (2) Satobṛhatî.

1 *Rusama Pavîru* : the Rusamas are mentioned in Rigveda V. 30. 13—15 The name of Pavîru, who was probly a prince of that tribe, does not occur again

Rigveda IX. 105. 4—6. The Rishis are Parvata and Nârada. The metre is Ushnih Stanza 1 is a repetition of I. vi. ii. 3. 9.

2 *Of the tawny harînim* : Sâyana supplies *pasûndam*, cattle

Rigveda IX. 86. 43—45. The Rishi is Atri Bhauma. The metre is Jagatî, Stanza 1 is a repetition of I. vi. ii. 2. 11.

- They seize the flying Steer at the stream's breathing place:
cleansing with gold they grasp the animal herein.
- 2 Sing forth to Pavamāna skilled in holy song¹ the juice is
flowing onward like a mighty stream.
He glideth like a serpent from his ancient skin, and like
a playful horse the tawny Steer hath run.
- 3 Dweller in floods, King, foremost, he displays his might,
set among living things as measurer of days.
Distilling oil he flows, fair, billowy, golden-hued, borne on
a car of light, sharing one home with wealth.
-

3 *As measurer of days* : Soma being identified with the Moon, two of whose names are Soma (whence *sombār*, Monday), and Indu. *Distilling oil* : pouring out fatness (rain).

BOOK VIII.

CHAPTER I.

I.

Agni.

- WITH all thy fires, O Agni, find pleasure in this our
sacrifice,
And this our speech, O son of Strength !
2 Whate'er, in this perpetual course, we sacrifice to God
and God,
That gift is offered but in thee.
3 May he be our beloved King and excellent sweet-toned
Hotar : may
We with bright fires be dear to him !

II.

Indra.

- FOR you from every side we call Indra away from other
men :
Ours, and none others', may he be !
2 Unclose, our manly hero ! thou for ever bounteous,
yonder cloud
For us, thou irresistible !
3 As the strong bull leads on the herds, he stirs the people
with his might,
The ruler irresistible.

Rigveda I. 26. 10, 6, 7. The Rishi is Śunahsepa. The metre
is Gâyatrî.

Rigveda I. 7. 10, 6, 8. The Rishi is Madhuchchhandas. The
metre is Gâyatrî.

III

Agni.

WONDERFUL, with thy saving help, send us thy bounties, gracious Lord !

Thou art the charioteer, Agni, of earthly wealth : find rest and safety for our seed !

2 Prosper our kith and kin with thy protecting powers inviolate, never negligent !

Keep far from us, O Agni, all celestial wrath, and wickedness of godless men !

IV.

Vishnu.

WHAT, Vishnu, is the name that thou proclaimest when thou declaredst, I am Śipivishṭa ?

Hide not this form from us, nor keep it secret, since thou didst wear another shape in battle.

2 This offering to-day, O Śipivishṭa, I, skilled in rules, extol, to thee the noble.

Yea, I, the poor and weak, praise thee, the mighty, who dwellest in the realm beyond this region.

Rigveda VI 48. 9, 10. The Rishi is Samyu. The metres are (1) Brihatī, (2) Satobrihatī Stanza 1 is a repetition of I. i. 1. 4. 7.

Rigveda VII. 100. 6, 5, 7. The Rishi is Vasishṭha. The metre is Trishtup.

Proclaimest : *parichakshi*. or, perhaps, despisest. The Rigveda, instead of *parichakshi nāma*, has *parichakshyam bhāt* :—‘What was there to be blamed in thee, O Vishnu ?’ The stanza is unintelligible. The Commentator says : ‘Vishnu formerly abandoned his own form, and assuming another artificial shape, succoured Vasishṭha in battle. Recognizing the God, the Rishi addresses him with the verse’ *Śipivishṭa* is said to be a word of equivocal meaning ‘clothed with rays of light,’ and ‘denuded.’ See note in Wilson’s Translation of the Rigveda, and Muir, *O. S. Texts*, IV p. 86. *Form . virpaś* : or, perhaps, plan

2 *This offering* the Rigveda has ‘this nam.’ *This region* : of air.

3 O Vishnu, unto thee my lips cry Vashat ! Let this mine offering, Śipivishta, please thee !

May these my songs of eulogy exalt thee ! Do ye preserve us evermore with blessings !

V. Vāyu., Indra and Vāyu.

VāYU, the bright is offered thee, best of the meath, at morning rites.

Come thou to drink the Soma juice, God, longed for on thy team-drawn car !

2 O Vāyu, thou and Indra are meet drinkers of these Soma draughts,

For unto you the drops proceed like waters gathering to the vale.

3 Vāyu and Indra, mighty twain, borne on one chariot, Lords of strength,

Come to our succour with your steeds, that ye may drink the Soma juice !

VI.

Soma Pavamāna.

THEN thou, made beautiful by night, enterest into mighty deeds,

When prayers impel the golden-hued to hasten from Vivasvān's place.

3 *Vashat* : an exclamation—meaning, probably, may he (Agni) bear it (to the Gods) !—used at the moment of pouring the sacrificial oil or clarified butter on the fire Ye Gods. The concluding *Pāda* or half-line is common to many of the hymns ascribed to Vasistha and his family.

Rigveda IV. 47. 1—3. The Rishi is Vāmadeva The metre is Anustup.

1 *The bright* . juice, understood.

Rigveda IX. 99 2—4. The Rishis are the two Rebhasūnus, of the family of Kasyapa. The metre is Anushtup.

1 *By night* ; *kshapā* : Professor Ludwig translates the word by 'der furst,' 'the prince,' meaning Soma *Enterest into mighty deeds* : or, more in accordance with Sâyana, plungest into the sacred food 'tauchst in die Opferspeisen — Benfey. *Vivasvān's place* . the chapel or sacrificial chamber See *Vedische Studien*, I. p. p. 241 242.

- 2 We cleanse this gladdening drink of his, the juice which
Indra chiefly drinks,
That which kine took into their mouths, of old, and
princes take it now.
- 3 Thy with the ancient psalm have sung to him as he
is purified,
And sacred songs which bear the names of Gods have
supplicated him.

VII.

Agni.

WITH homage will I reverence thee, Agni, like a long-
tailed steed,

Imperial Lord of holy rites.

- 2 May the far-striding Son of Strength, our friend who
brings felicity,

Who pours his gifts like rain, be ours !

- 3 From near and far away do thou, the everlasting,
evermore

Protect us from the sinful man !

VIII.

Indra.

THOU in thy battles, Indra, art subduer of all hostile
bands.

Father art thou, all-conquering, cancelling the curse, thou
victor of the vanquisher !

2 *Kine took into their mouths* : in the shape of the grass
from which the milky portion of the libation is produced,
Princes : the rich institutors of the sacrifice.

Rigveda I. 27. 1—3. The Rishi is Śunahsepa. The metre
is Gīyatri. Stanza 1 is a repetition of I. i. 1. 2. 7.

Rigveda VIII. 88 5 6. The Rishi is Nīmedha. The metre
is Prāgātha. Stanza 1 is a repetition of I iv., i. 2. 9.

- 2 The earth and heaven cling close to thy victorious might,
as sire and mother to their child.

When thou attackest Vṛitra, all the hostile bands shrink
and faint, Indra, at thy wrath.

IX.

Indra.

THE sacrifice made Indrā great when he unrolled the
earth, and made
Himself a diadem in heaven.

- 2 In Soma's ecstasy Indra spread the firmament and realms
of light,

When he cleft Vala limb from limb.

- 3 Showing the hidden, he drave forth the cows for the
Angīrasas,
And Vala he cast headlong down.

X.

Indra.

THOU speedest down to succour us this ever-conquering
God of yours,
Him who is drawn to all our songs ;

- 2 The warrior whom none may wound, the Soma-drinker
ne'er o'erthrown,
The chieftain of resistless might.

- 3 O Indra, send us riches, thou omniscient, worthy of our
hymns :
Help us in the decisive fray !

Rigveda VII. 14. 5, 7, 8. The Rishis are Goshūktin and
Asvasūktin. The metre is Gāyatrī. Stanza 1 is a repetition of
i. ii. i. 3. 7

2 *Vala* : the demon who stole the cows of the Gods and hid
them in a cave.

Rigveda VIII. 81. 7. 8. The Rishi is Śrutakaksha or
Sukaksha. The metre is Gāyatrī. Stanza 1 is a repetition of
ii. ii. 3. 6.

XI.

Indra.

THAT lofty power and might of thine, thy strength and
thine intelligence,

And thy surpassing thunderbolt, the wish makes keen.

2 O Indra, heaven and earth augment thy manly force and
thy renown :

The waters and the mountains stir and urge thee on:

3 Vishnu the lofty ruling power, Varuṇa, Mitra sing thy
praise :

In thee the Maruts' company have great delight.

XII.

Agni.

O AGNI, God, the people sing reverent praise to thee for
strength :

With terrors trouble thou the foe !

2 Wilt thou not, Agni, lend us aid to win the cattle, -win
the wealth ?

Maker of room, make room for us !

3 In the great fight cast us not off, Agni, as one who bears
a load :

Snatch up the wealth and win it all !

Rigveda VIII. 15. 7—9. The Rishis are Goshûktin and
Aṣvasûktin. The metre is Ushnih.

1 *The wish* : our hopes and wishes expressed in prayer,
praise, and sacrifice, which augment and stimulate all the powers
of the God to whom they are addressed.

Rigveda VIII. 64. 10—12. The Rishi is Virûpa. The metre
is Gâyatri. Stanza 1 is a repetition of 1. i. i. 2. I.

2 *To win the cattle* : the original hymn is a prayer for aid in
an expedition for the recovery of stolen cattle.

XIII.

Indra.

BEFORE his hot displeasure all the peoples, all the men
bow down,

As rivers bow them to the sea.

2 Even fiercely-moving Vṛitra's head he served with his
thunderbolt,

His mighty hundred-knotted bolt.

3 That might of his shone brightly forth when Indra
brought together, like

A skin, the worlds of heaven and earth.

XIV.

Indra.

KIND-THOUGHTED is the noble, gladdening, friendly one.

2 Approach, O beauteous hero, this auspicious pair that
draws the car!

These two are coming near to us.

3 Bend lowly down, as 'twere, your heads : he stands amid
the water-flood,

Pointing with his ten horns the way.

Rigveda VIII. 6. 4, 6, 5. The Rishi is Vatsa. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. 1. 5. 3, and stanza 3 of I. ii. ii. 4. 8.

This hymn is not taken from the Rigveda. The first line appears to be a fragment. The metre of stanzas 2 and 3 is Gâyatrî.

1 *Friendly one: sūnari*. Dawn appears to be intended. According to Benfey, *stutiḥ*, song of praise, is understood.

3 *Bend lowly down* : to receive Indra's blessing. *Ten horns* : fingers, according to Sâyana. The Scholiast does not name the deity of the hymn.

CHAPTER II.

I.

Indra.

PRESSERS, blend Soma juice for him, each draught most
excellent, for him

The brave, the hero, for his joy !

2 The two strong bay steeds, yoked by prayer, hither shall
bring to us our friend,

Indra, song-lover, through our songs.

3 The Vritra-slayer drinks the juice. May he who gives a
hundred aids

Approach, nor stay afar from us !

II.

Indra.

LET the drops pass within thee as the rivers flow into
-the sea !

O Indra, naught excelleth thee.

2 Thou, wakeful hero, by thy might hast taken food of
Soma juice,

Which, Indra, is within thee now.

3 O Indra, Vritra-slayer, let Soma be ready for thy maw,
The drops be ready for thy forms !

Rigveda VIII. 2. 25, 27, 26. The Rishis are Medhâtithi and
Priyamedhas. The metre is Gâyatrî. Stanza I is a repetition of
I. ii. i. 3. 9.

2 *Indra*: instead of *indran* the Rigveda has *srutam*,
'renowned.'

Rigveda VIII. 81. 22—24. The Rishi is Śrutaksha or
Sukaksha. The metre is Gâyatrî. Stanza 1 is a repetition of
I. iii. i. 1. 4.

3 *Thy forms* : thy various bodies or splendours, that is, the
Gods who abide in thee, according to Sâyana's explanation. Or
the meaning may be, thy troops or bands, especially Maruts.

III.

Agni.

- HELP, thou who knowest lauds, this work, a lovely
hymn in Rudra's praise,
Adorable in every house !
- 2 May this our God, great, limitless, smoke-bannered,
excellently bright,
Urge us to holy thought and wealth !
- 3 Like some rich lord of men, may he, Agni, the banner
of the Gods,
Refulgent, hear us through our lauds !

IV.

Indra.

- SING this, beside the flowing juice, to him, your hero,
much invoked,
To please him as a mighty Bull !
- 2 He, excellent, withholdeth not his bounteous gift of
wealth in kine.
When he hath listened to our songs.
- 3 May he with might uncloset for us the cow's stall,
whosoever it be,
To which the Dasyu-slayer go !

Rigveda I. 27. 10—12 The Rishi is Sunahṣepa. The metre is Gâyatrî. Stanza 1 is a repetition of I. i. i. 2. 5.

3 *The banner of the Gods* : who, like a banner, brings the Gods together; or, the herald of the Gods, he who notifies to them, as Sâyana explains.

Rigveda VI. 45. 22—24. The Rishi is Śamyu. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. i. 3. 1.

3 *Whosoever it be*. the meaning of *kuvitsasya* here is somewhat uncertain Sâyana explains it as, of Kuvitsa, a certain person who does much harm. The meaning appears to be, May Indra open for us the cow-stall and give us the wealth of any Dasyu or barbarian whom he, that is, we under his guidance, may attack. Benfey translates:—'Dann zu Kuvitsa's Stalle geht, dem stierreichen, der Rauberfeind, und offnet ihn mit seiner Kraft;' Then goes the robbers' foeman to Kuvitsa's stable rich in steers, And throws it open with his power.

V.

Vishnu.

THROUGH all this world strode Vishnu : thrice his foot
he planted, and the whole

Was gathered in his footstep's dust.

2 Vishnu, the guardian, he whom none deceiveth, made
three steps, thenceforth

Establishing his high decrees.

3 Look ye on Vishnu's works whereby the friend of Indra,
close allied,

Hath let his holy ways be seen !

4 The princes evermore behold that loftiest place of
Vishnu, like

An eye extended through the heavens.

5 This, Vishnu's station most sublime, the sages, ever-
vigilant,

Lovers of holy song, light up.

6 May the 'Gods help and favour us out of the place
whence Vishnu strode

Over the back and ridge of earth.

VI.

Indra.

LET none, no, not thy worshippers, delay thee far away
from us !

Even from far away come thou unto our feast, or listen
if already here !

Rigveda 1. 22. 17—21, 16. The Rishi is Medhâtithi. The
metre is Gâyatri. Stanza 1 is a repetition of I. iii. i. 3. 9.

4 *The princes*: the sâris, lords, the wealthy institutors of
sacrifice.

5 *Light up*: glorify with their praises.

6 *Over the back and ridge of earth*: *prithivyâ adhi sânavi*:
the Rigveda has *prithivyâ sapta dhâmabhih*, 'O'er the seven
regions of the earth,' that is, over the whole earth.

Rigveda VII. 32. 1, 2. The Rishi is Vasishtha. The metre
is Brihati in stanza 1, which is a repetition of I. iii. ii. 5. 2, and
Satobrihati in stanza 2.

- 2 For here, like flies on honey, those who pray to thee sit
by the juice that they have poured.
Wealth-craving singers have on Indra set their hope, as
men set foot upon a car.

VII.

Indra.

SUNG is the song of ancient time : to Indra have ye said
the prayer.

They have sung many a Brihatî of sacrifice, poured forth
the worshipper's many thoughts.

- 2 Indra hath tossed together mighty stores of wealth, and
both the worlds, yea, and the sun.
Pure, brightly-shining, mingled with the milk, the draughts
of Soma have made Indra glad.

VIII.

Soma Pavamāna.

FOR Vritra-slaying Indra, thou, Soma, art poured that
he may drink,

And for the guerdon-giving man, the hero sitting in
his seat.

- 2 Friends, may the princes, ye and we, obtain this most
resplendent one,

Gain him who hath the smell of strength, win him whose
home is very strength !

- 3 Him with the fleece they purify, brown, golden-hued,
belovèd of all,

Who with exhilarating juice flows forth to all the deities.

Vāḷakhilya IV. 9, 10. The Rishi is Âyu. The metre is
Brihatî in stanza 1, and Satobrihatî in stanza 2.

1 *Brihatî* : verse in the Brihatî metre.

Rigveda IX. 98. 10, 12, 7. The Rishis are Âmbarîsha and
Rijisvan. The metre is Gâyatrî Stanza 1 is a repetition of II.
v. ii. 18. 3, and stanza 3 of I. vi. ii. 1. 8.

2 *Who hath the smell of strength* : *vâjagandhyam* :
'fragrant and invigorating.'—Wilson, 'forming or having a
wagon-load of goods or spoil.'—S. P. Lexicon. *Whose home is
very strength* : *vâjapastyam* : 'food and dwellings.'—Wilson ;
him who has a house full of goods'—S P Lexicon.

IX.

Indra.

INDRA whose wealth is in thyself, what mortal will
attack this man ?

The strong will win the spoil on the decisive day through
faith in thee, O Maghavan !

2 In battles with the foe urge on our mighty ones who give
the treasures dear to thee ;

And may we with our princes, Lord of tawny steeds !
pass through all peril, led by thee !

X.

Indra.

COME, priest, and of the savoury juice pour forth a yet
more gladdening draught !

So is the hero praised who ever prospers us.

2 Indra, whom tawny coursers bear, praise such as thine,
preeminent,

None by his power or by his goodness hath attained.

3 We, seeking glory, have invoked this God of yours, the
Lord of wealth,

Who must be magnified by constant sacrifice.

XI.

Agni.

SING praise to him, the Lord of light. The Gods have
made the God to be their messenger,
To bear oblation to the Gods.

2 Agni, the bounteous giver, bright with varied flames, laud
thou, O singer Sobhari,

Him who controls this sacred food with Soma-blent,
who hath first claim to sacrifice !

Rigveda VII. 32. 14, 15. The Rishi is Vasishtha. The
metre is Satobhāṭi in stanza 1. which is a repetition of 1. iii. ii.
4. 8, and Bṛhāṭi in stanza 2

Rigveda VIII. 24. 16—18. The Rishi is Viśvamanas. The
metre is Uśnīh. Stanza 1 is a repetition of I. iv. ii. 5. 5.

Rigveda VIII. 19. 1, 2. The Rishi is Sobhari. The metre
is Kakup in stanza 1, which is a repetition of I. ii. i. 2. 3, and
Satobhāṭi in stanza 2.

XII.

Soma Pavamāna.

EXPRESSED by stones, O Soma, and urged through the long wool of the sheep,

Thou, entering the press-boards, even as men a fort, gold-hued, hast settled in the vats.

- 2 He beautifies himself through the sheep's long fine wool, the bounteous, like the racing steed,
Even Soma Pavamāna who shall be the joy of sages and of holy bards.

XIII.

Indra.

HERE, verily, yesterday we let the Thunder-wielder drink his fill.

Bring him the juice poured forth in sacrifice to-day !
Now range you by the glorious one !

- 2 Even the wolf, the savage beast that rends the sheep, follows the path of his decrees.

So graciously accepting, Indra, this our praise, with wondrous thought come forth to us !

XIV.

Indra-Agni.

INDRA and Agni, in your deeds of might ye deck heaven's lucid realms :

Famed is that hero strength of yours.

Rigveda IX. 107. 10, 11. Ascribed to the Seven Rishis. The metre is Biihatī in stanza 1, which is repetition of I. vi. i. 3 3, and Satobrihatī in stanza 2.

2 *The bounteous : mīdhvān* : the Rigveda has *mīlhe*, 'in battle.'

Rigveda VIII. 55. 7, 8 The Rishi is Kali. The metre is Biihatī in stanza I, which is a repetition of I iii. 11. 3. 10, and Satobrihatī in stanza 2.

2 *The wolf* : according to Sâyana, 'the robber.' The reason of mentioning either is not obvious. *The savage beast . vāranah* : 'the elephant.'—Benfey.

Rigveda III. 12. 9, 7, 8. The Rishi is Vishvāmītra. The meter is Gâyatri Stanzas 2 and 3 are repetitions of II. vii. iii. 2. 3 and 4.

1 *In your deeds of might* : in your battles with the fiends of darkness ye restore the brightness of the heavens

- 2 To Indra and to Agni prayers go forward from the holy task
Along the path of sacred Law.
- 3 Indra and Agni, powers are yours, yours are oblations and abodes :
Good is your zealous energy.

XV.

Indra.

- WHO knows what vital power he wins, drinking beside the flowing juice ?
This is the fair-cheeked God who, joying in the draught, breaks down the castles in his strength.
- 2 As a wild elephant rushes on, this way and that way mad with heat,
None may restrain thee, yet come hither to the draught !
Thou movest mighty in thy power.
- 3 When he, the terrible, ne'er o'erthrown, stedfast, made ready for the fight—
When Indra Maghavan lists to his praiser's call, he will not stand aloof, but come.

XVI.

Soma Pavamāna.

- THE Pavamānas have been poured, the brilliant drops of Soma juice,
For holy lore of every kind.
- 2 From heaven, from out the firmament hath Pavamāna been effused
Upon the back and ridge of earth.

Rigveda VIII. 33. 7—9. The Rishi is Medhyâtithi. The metre is Brihatî. Stanza 1 is a repetition of I iv i. 1. 5.

2 *Mad with heat* : that is, *mast*, or, Anglo-Indicè, *must* : *dānā* in the text being probably the instrumental case of *dānam*, a fragrant fluid which is said to flow from the temples of a male elephant when he is in rut.

Rigveda IX. 63. 25, 27, 26. The Rishi is Nidbruvi. The metre is Gâyatri.

1 *Holy lore* : *kāvya* : that is, wisdom or wise thoughts.

2 *Upon the back and ridge of earth* : the raised altar.

- 3 The Pavamānas have been shed, the beautified swift
Soma-drops,
Driving all enemies afar.

XVII

Indra-Agni.

- INDRA and Agni I invoke, joint-victors, bounteous, unsub-
dued,
Foe-slayers, best to win the spoil.
2 Indra and Agni, singers skilled in melody hymn you
bringing lauds :
I choose you both to bring me food.
3 Together, with one mighty deed, Indra and Agni, ye
shook down.
The ninety forts which Dāsas held.

XVIII.

Agni.

- O CHILD of Strength, to thee whose look is lovely, with
oblations we,
O Agni, have poured forth our songs.
2 To thee for shelter are we come, as to 'the shade from
fervent heat,
Agni, who glitterest like gold !
3 Mighty as one who slays with shafts, or like a bull with
sharpened horn,
Agni, thou brakest down the forts.

Rigveda III. 12 4—6 The Rishi is Viśvāmitra. The metre is
Gāyatrī. Stanzas 2 and 3 are repetitions of II. vii. iii. 2. 1. and 2.

Rigveda VI. 16. 37—39. The Rishi is Vitahavya or Bha-
radvāja. The metre is Gāyatrī

1 *Child of Strength : sahaṛita* : literally, made or produced
by strength, that is, by violent agitation of the fire-drill,

XIX.

Agni.

To give eternal glow, we pray Vaisvânara the holy one,
Lord of the light of sacrifice.

2 Who, furthering the light of Law, hath spread himself to
meet this work :

He sends the seasons, mighty one

3 Love of what is and what shall be, Agni, in his beloved
forms,

Shines forth alone as sovran Lord.

CHAPTER III.

I.

Agni

WISE Agni, in the ancient way, making his body beau-
tiful,

Hath been exalted by the sage.

2 I invoke the Child of Strength, Agni whose glow is
bright and pure,

In this well-ordered sacrifice.

3 So, Agni, rich in many friends, with fiery splendour seat
thyself.

With Gods upon our sacred grass !

The hymn is not taken from the Rigveda. The metre is Gâyatrî.

3 *Love : kâmah* : desire and hope. *In his beloved forms* : according to Sâyana, *dhâmasu* here = *Sthâneshu*, in places or abodes, that is, in the three worlds.

Rigveda VIII. 44. 12—14. The Rishi is Virûpa. The metre is Gâyatrî.

1 *Way : Janmanî* the Rigveda has *manmanâ*, 'with the ancient hymn.'

3 *Rich in many friends mitramahas* : 'thou who hast Mitra's splendour.'—Ludwig.

II

Soma Pavamāna.

O THOU with stones for arms, thy powers, rending the fiends, have raised themselves :

Drive off the foes who compass us !

2 Hence conquering with might when car meets car, and when the prize is staked,

With fearless heart will I sing praise.

3 None, evil-minded, may assail this Pavamāna's holy laws :

Crush him who fain would fight with thee !

4 For Indra to the streams they urge the tawny rapture-dropping steed,

Indu, the bringer of delight.

III.

Indra.

Come hither, Indra, with bay steeds, joyous, with tails like peacocks' plumes !

Let no men check thy course as fowlers stay the bird : pass o'er them as o'er desert lands !

2 Vritra's devourer, he who burst the cloud, brake forts, and drave the floods,

Indra, who mounts his chariot at his bay steeds' cry, shatters e'en things that stand most firm

Rigveda IX. 53. 1—4. The Rishi is Avatsāra. The metre is Gâyatrī.

1 *With stones for arms* : *adrivah* generally an appellative of Indra, slinger or wielder of the stone or thunderbolt ; here, according to Sāyana, meaning *grāvavan soma*, 'O Soma, possessed of,' that is, 'expressed by, the stones'

2 *When car meets car* : in battle. *When the prize is staked* : in the chariot-race, or in battle.

4 *To the streams* : into the Vasativarî waters.

Rigveda III. 45. 1—3. The Rishi is Visvāmītra. The metre is Brihatī. Stanza 1 is a repetition of I. iii. ii. 1. 4.

- 3 Like pools of water deep and full, like kine thou
cherishest thy might ;
Like the milch-cows that go well-guarded to the mead,
like water-brooks that reach the lake.

IV.

Indra.

- EVEN as the wild bull, when he thirsts, goes to the
desert's watery pool,
Come hither quickly both at morning and at eve, and
with the Kanvas drink thy fill !
2 May the drops gladden thee, Lord Indra, and obtain
bounty for him who pours the juice !
Soma, shed in the press, thou stolest and didst drink,
and hence hast won surpassing might.

V.

Indra.

- THOU as a God, O mightiest, verily blassest mortal
man.
O Maghavan, there is no comforter but thou : Indra,
I speak my words to thee.

3 *Like pools of water* : the meaning appears to be, as Professor Ludwig suggests : thy mental power is as inexhaustible as the water in deep springs, as safe from harm as carefully guarded cows that go without straying to their pasture, and ever full like streams that pour water into a lake. Professor Wilson, in his Translation of the Rigveda Sanhita, following Sâyana, paraphrases thus : 'Thou cherishest the celebrator of the pious rite, as (thou fillest) the deep seas (with water) ; or as a careful herdsman (cherishes) the cows : (thou imbibest the Soma) as cows (obtain) fodder, (and the juices flow into thee) as rivulets flow into a lake.'

Rigveda VIII. 4. 3. 4. The Rishi is Devâtithi. The metre is Brihatî in stanza 1, which is a repetition of I. iii. ii. 1. 10, and Satobrihatî in stanza 2.

2 *Thou stolest and didst drink* : thou didst covertly drink.'—Stevenson.

Rigveda I. 84. 19, 20. The Rishi is Gotama. The metre of stanza 1, which is a repetition of I. iii. ii. 1. 5, is Brihatî, and of stanza 2 Satobrihatî.

- 2 Let not thy bounteous gifts, let not thy saving help all fail us good Lord, at any time !
And measure out to us, thou lover of mĀn-kind, all riches hitherward from men !

VI.

Dawn.

- This Lady, excellent and kind, after her sister shining forth,
Daughter of Heaven, hath shown herself.
2 Red, like a mare, and beautiful, holy, the mother of the kine,
The Dawn became the Aṣvins' friend.
3 Yea, and thou art the Aṣvins', friend the mother of the cows art thou :
O Dawn, thou rules over wealth.

VII.

Aṣvins.

- NOW Morning with her earliest light shines forth, dear daughter of the Sky :
High, Aṣvins, I extol your praise .
2 Children of Ocean, mighty ones, discoverers of riches, Gods,
Finders of treasure through our prayer !

2 *From men* : away from other men.

Rigveda IV. 52. 1—3. The Rishi is Vāmadeva. The metre is Gâyatrī.

1 *After her siter* : when Night has departed.

2 *Holy* : *ritāvarī* : or, constant ; true to *ritam*, the law and order of the universe. *The kine* : the early rays of light, or the days. *The Aṣvins' friend* : as being worshipped at the same time as the Aṣvins who herald her approach.

Rigveda. I. 46. 1—3. The Rishi is Praskanva. The metre is Gâyatrī. Stanza 1 is a repetition of I. 11. ii 4. 4.

2 *Children of ocean* : *sindhumātrā* : sons of the river or sea of air and cloud, the aerial ocean *Through our prayer* : or, with their thought. .

- 3 Your lofty coursers hasten over the everlasting realm,
When your car flies with winged steeds.

VIII.

Dawn.

- O DAWN who hast a store of wealth, bring unto us that
splendid gift
Wherewith we may support children and children's sons !
2 Thou radiant Lady of sweet strains, with wealth of
horses and of kine
Shine thou on us this day, O Dawn, auspiciously !
3 O Dawn who hast a store of wealth, yoke red steeds to
thy car to-day.
Then bring us all delight and all felicities !

3. *Lofty coursers* : *kakuhāsah* : the word as an adjective means, exalted, eminent, and the substantive, *asvāh*, horses, may be under-stood. According to Professor Roth *kakuhāsah*, is a substantive, meaning the seats, or other parts, of chariots. According to Sâyaṇa, who is followed by Benfey, *kakuhāsah* means hymns of praise. *Ever-lasting* : *jūrnāyām* : the meaning of the word here is somewhat uncertain. Derived from the root *jur*, it signifies grown old, decayed, decrepit (uralt = ewig :— Benfey). Sâyaṇa derives it from another root : 'much-extolled.' —Stevenson.

Rigveda I. 92. 13—15. The Rishi is Gotama. The metre is Ushnih.

1 *Who hast a store of wealth ; vājīnīvatī* : according to the commentators, 'partaker of sacrificial food' 'enriched with holy rites ;' according to Professor Roth, 'possessed of, and travelling with, swift horses ;' according to Professor Ludwig, 'rich in horses ;' according to Professor Pischel, 'rich in mares.' See Max Müller, *Vedic Hymns*, Part I. p. 442.

2 *Lady of sweet strains : sūnritāvati* : waker of the 'charm of earliest birds' and all pleasant sounds of morning. 'Famed for thy gracious, faithful words.'—Stevenson. 'O excellent one.' —Ludwig.

IX.

Aṣvins.

- O AṢVINS, wonderful in act, do ye unanimous direct
Your chariot to our home wealthy in kine and gold !
2 Hither may they who wake at dawn bring, to drink Soma,
both the Gods,
Health-givers, wonder-workers, borne on paths of gold !
3 Ye who brought down the hymn from heaven, a light that
giveth light to men,
Do ye, O Aṣvins, bring strength hither unto us !

X.

Agni.

- I THINK of Agni who is kind, whom, as their home, the
milch-kine seek ,
Whom fleet-foot coursers seek as home, and strong endur-
ing steeds as home.
Bring food to those who sing thy praise !
2 For Agni, God of all mankind, gives the strong courser to
the man.
Agni gives ready gear for wealth, he gives the best when
he is pleased.
Bring food to those who sing thy praise !
3 That Agni who is praised as kind, to whom the milch-kine
come in herds,
To whom the racers, swift of foot, to whom our wellborn
princes come. Bring food to those who sing thy
praise !

Rigveda 1. 92. 16, 18, 17 The Rishi is Gotama. The metre is Ushnih.

Wealthy in kine and gold : a prolepsis ; so that it may be wealthy.

2 *They who wake at dawn* : according to Sâyana, the horses of the Asvins. The expression may apply with equal propriety to the priests who rise at day-break to perform the morning sacrifices.

Rigveda V. 6 1, 3, 2. The Rishi is Vasusruta. The metre is Pankti.

1 *Strong enduring steeds* : *nityāso vâjinaḥ*; or, 'constant worshippers,' according to Sâyana.

2 *Ready gear for wealth* : *râye svâbhuvaṃ* is difficult to construe. Professor Roth suggests that *rayam* is the correct, 'wealth at hand,' or 'prepared, for use.'

XI.

Dawn.

O HEAVENLY Dawn, awaken us to ample opulence today,
Even as thou didst waken us with Satyasravas, Vayya's
son, high-born ! delightful with thy steeds !

2 Daughter of heaven, thou dawnedst on Sunîtha, Suchadra-
tha's son ;

So dawn thou on one mightier still, on Satyasravas,
Vayya's son, high-born ! delightful with thy steeds !

3 So, bringing treasure, shine to-day on us, thou daughter, of
the Sky,

As on one mightier thou hast dawned, on Satyasravas,
Vayya's son, high-born ! delightful with thy steeds ?

XII

Asvins

To meet your treasure-bringing car, the car that is most
dear to us,

Asvins the Rishi is prepared, your worshipper with,
songs of praise. Lovers of sweetness, hear my call !

2 Pass, Asvins, over all away. May I obtain you for myself,
Wonderful, with your golden paths, most gracious, bringers
of the flood ! Lovers of sweetness, hear my call !

Rigveda V. 79. 1—3 The Rishi is Satyasravas. The metre
is Pankti. Stanza I is repetition of I. v. i. 4. 3.

2 *On one mightier still : sahîyasi ;* or, 'on the very strong ;'
atisayenabalavati.—Sâyana. Nothing is known regarding the
persons mentioned, who appear to have been members of one
family. Satya-ravas, the Rishi who invokes the blessing on him-
self, may have been the son of Sunîtha who was the son of Vaya,
who was the son of Suchadratha See Ludwig, *Der Rigveda*,
III. p 156.

Rigveda V. 75. 1—3. The Rishi is Avasyu. The metre is
Pankti. Stanza I is a repetition of I. v. i. 3. 10.

2 *Over all : prajâh, or viśah, people, or tribes, being implied
in prajâh.*

3 Come to us, O ye Aṣvins twain, bringing your precious treasures, come

Ye Rudras, on your paths of gold, rejoicing, with your store of wealth ! Lovers of sweetness, hear my call !

XIII.

Agni.

AGNI is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow.

Like young trees shooting up on high their branches, his flames mounting to the vault of heaven.

2 For the Gods' worship hath the priest been wakened: kind Agni hath arisen erect at morning.

Kindled, his radiant might is made apparent, and the great God hath been set free from darkness.

3 When he hath roused the line of his attendants, with the bright milk bright Agni is anointed.

Then is prepared the effectual oblation, which spread in front, with tongues, erect, he drinketh,

XIV.

Dawn.

This light is come, amid all lights the fairest. born is the brilliant, far-extending brightness.

Night, sent away for Savitar's uprising, hath yielded up a birth-place for the morning.

3 *Rudras* bright Gods. See Pischel, *Vedische Studien*, I. pp. 57. 58 *With your store of wealth. vajinīvasū.* see note on *vajinīvasi*, which word has much the same meaning, stanza I of Hymn VIII. of this Chapter

Rigveda V. I. 1—3 The Rishi is Gavishthira. The metre is Trishtup. Stanza I is a repetition of I. i. ii 3. 1.

3 *The line of his attendants. ganasya rasanām* the row of ministering priests. But the exact meaning is uncertain: 'when he looses the (dark) fetters of the (world's) tribes.'—Stevenson.

Rigveda I. 113. 1—3. The Rishi is Kutsa. The metre is Trishtup.

1 *Savitar* is the morning sun.

- 2 The fair, the bright is come with her white offspring :
to her the Dark one hath resigned her dwelling.
Akin, immortal, following each other, changing their
colours both the heavens move onward.
- 3 Common, unending is the sisters' pathway : taught by
the Gods alternately they travel,
Fair-formed, of different hues and yet one-minded, Night
and Dawn clash not, neither do they tarry.

XV.

Aṣvins.

- AGNI, the bright face of the Dawns, is shining : the
singers' pious voices have ascended.
Borne on your chariot, Aṣvins, turn you hither, and
come unto our brimming warm libation !
- 2 Most frequent guests, they scorn not what is ready : even
now the lauded Aṣvins are beside us.
With promptest aid they come at morn and evening, the
worshipper's most healthful guards from trouble.
- 3 Yea, come at milking-time, at early morning, at noon of
day, and when the Sun is setting,
By day, at night, with most auspicious favour ! Not
only now the draught hath drawn the Aṣvins.

2 *Her white offspring* : the light clouds. Or 'bright offspring.' the sun whom she precedes. *Both the heavens* : *dyāvā* : or Day and Night.

Rigveda V. 76. 1—3. The Rishi is Bhaumya The metre is Trishtup.

1 *Face of the Dawns* : *usharām anīlam* : similarly in Rigveda I. 113. 19, Ushas or Dawn is called *aditer anīlam*, 'the face of Aditi.' *Warm libation* . *gharmam* : offering of hot milk or other heated beverage.

3 As heralds of light the Aṣvins naturally appear before the dawn, and are most appropriately worshipped at day-break. "It need not, however, surprise us that they should be invited to attend the different ceremonies of the worshippers, and therefore conceived to appear at hours distinct from the supposed natural periods of their manifestation"—J. Muir, *Original Sanskrit Texts*. V, p. 239

XVI.

Dawn.

THESE Dawns have raised their banner : in the eastern half of middle air they spread abroad their shining light

Like heroes who prepare their weapons for the fray, the cows are coming on, the mothers, red of hue.

- 2 Rapidly have the ruddy beams of light shot up : the red cows have they harnessed, easy to be yoked.

The Dawns have made their pathways as in former times : red-hued, they have attained refulgent brilliancy

- 3 They sing their song like women active in their tasks, along their common path hither from far away,
Bringing refreshment to the liberal devotee, yea,
all things to the worshipper who pours the juice.

XVII.

Asvins.

AGNI is wakened. Sūrya riseth from the earth.
Bright Dawn hath opened out the mighty twain with light.

The Asvins have equipped their chariot for the course.
God Savitar hath roused the world in sundry ways.

- 2 When, O ye Asvins, ye equip your mighty car, with fatness and with honey balm, ye twain, our power !
To our devotion give victorious strength in war :
may we win riches in the heroes' strife for spoil !

Rigveda I. 92. 1.—3. The Rishi is Gotama. The metre is Jagatī.

1 *These Dawns*. 'We have the term *Ushasah*, in the plural, intending according to the commentator, the divinities that preside over the morning : but, according to Yāska, the plural is used honorifically only, for the singular personification.'—Wilson.
The cows : Dawns. *Mothers* : of the day.

2 *The red cows* : the red clouds of Morning

3 *Who pours the juice* : who presses out and offers libations of Soma juice.

Rigveda I 157 1—3. The Rishi is Dīrghatamas. The metre is Jagatī.

1 *The mighty twain* : heaven and earth. *Savitar* : the Sun as the great cause of life and motion.

- 3 Nigh to us come the Asvins' lauded three wheeled car, the car laden with meath and drawn by fleet-foot steeds,

Three-seated, opulent, bestowing all delight : may it bring weal to us, to cattle and to men !

XVIII.

Soma Pavamâna.

THY streams that never fail or waste flow forth like showers of rain from heaven,

To bring a thousand stores of wealth.

- 2 He, flows beholding on his way all well-belovèd sacred lore,

Green-tinted, brandishing his arms

- 3 He, when the people deck him like a docile king of elephants,

Sits as a falcon in the wood.

- 4 So bring thou hitherward to us, Indu, while thou art purified,

All treasures both of heaven and earth !

3 *Three-wheeled car* . see Rigveda I. 34. 2, 5, 9 *To cattle and to men* : *dvipade chatushpade* . literally, "to biped (and) to quadruped."

Rigveda.IX 77 1—4. The Rishi is Avatsâra. The metre is Gâyatrî.

2 *Well belovèd sacred lore* . or, wise and well-belovèd thoughts.

3 *King of elephants* : *ibhah* and *râjâ* being taken together in the sense of elephant-king, or stately and noble elephant. See *Vedische Studien*, I. p. XV. *The wood* : meaning, as referring to Soma, the wooden trough or vat. 'Sits on the waters like a hawk.'—Wilson.

BOOK IX.

CHAPTER I.

I.

Soma Pavamāna.

FORWARD have flowed the streams of power, of this
the mighty one effused,

Of him who waits upon the Gods.

2 The singers praise him with their song, and learned
priests adorn the steed

Born as the light that merits laud.

3 These things thou winnest quickly, while men cleanse
thee, Soma, nobly rich !

O meet for praise, fill full the sea !

II.

Indra.

THIS Brahman, comer at the due time, named Indra,
is renowned and praised.

2 To thee alone, O Lord of Strength, go, as it were, all
songs of praise.

3 Like streams of water on their way, let bounties, Indra,
flow from thee !

Rigveda IX. 29 1—3. The Rishi is Nīmedha. The metre is Gâyatri.

I *Of power* : the Rigveda has, 'with power.' *Waits upon the Gods* : or, decorates.

2 *The steed* : the swiftly-flowing Soma

3 *These things* : the blessings for which the Rishi prays in the following verses of the original hymn. *O meet for praise* : the Rigveda has *ukthyam* agreeing with *samudram*, the sea, that is the Soma vat or reservoir, 'that claims our praise.'

These lines are taken from the Rigveda. Each consists of two Pâdas, or one line, of Gâyatri. Stanza I is a repetition of I. v. ii. 1, 2, and stanza 3 of I. v. ii. 2. 7.

III.

Indra.

EVEN as a car to give us aid, we draw thee nigh to
favour us,

Strong in thy deeds, quelling attack, Indra, Lord,
mightiest ! of the brave.

2 Great in thou power and wisdom, strong, with thought
that comprehendeth all !

Wide hast thou spread in majesty

3 Thou very mighty one, whose hands by virtue of thy
greatness wield

The golden bolt that beaks its way !

IV.

Agni.

• He who hath lighted up the joyous castle, wise courser
like the steed of cloudy heaven,
Bright like the Sun with hundredfold existence :

2 He, doubly born, hath spread in his- effulgence through
the three luminous realms, through all the regions,
Best sacrificing Priest where waters gather.

3 Priest doubly born, he through his love of glory hath
in his keeping all things worth the choosing.

The man who brings him gifts hath noble offspring

Rigveda VIII. 57. 1—3. The Rishi is Priyamedha. The
metre is Anushtup in stanza 1, which is a repetition of I. iv. ii.
2. 3, and Gâyatrî in stanzas 2. and 3.

2 *Wide hast thou spread* : or, Thou hast filled full (the
universe).

Rigveda I. 149. 3—5. The Rishi is Dirghatamas. The metre
is Virâj, each stanza containing three Pâdas of a Trishtup stanza

1 *The joyous castle* : *puram nârminîm* ; or, the castle
Nârminî. According to Sâyana, the northern alter, or the ground
where the sacrificial assembly is held, is intended ; but this is only
a conjectural explanation.

2 *Doubly born* ; from the fire-drill and again at consecration.
Three luminous realms : *trî rochanâni* : the bright sky, which
is spoken of as threefold. *Where waters gather* : according to
Sâyana, in the place of sacrifice where water is collected for
ceremonial purposes. But the reference is probably to Agni's
appearance, in the form of lightning, in the watery clouds of
heaven.

V.

Agni.

AGNI, with hymns may we now accomplish that which
thou lovest,

Strength, like a horse, auspicious, with service !

2 For, Agni, thou art now the promoter of strength aus-
picious,

Lofty sacrifice, power effective.

3 Through these our praises, come thou to meet us, bright
as the sunlight,

Agni, kindly with all thy faces !

VI

Agni.

IMMORTAL Jâtavedas, thou bright-hued refulgent gift of
Dawn,

Agni, this day to him who pays oblations bring the Gods
who waken with the morn !

2 For thou art offering-bearer, well-loved messenger, and
charioteer of holy rites.

Accordant with the Asvins and with Dawn grant us
heroic strength and lofty fame !

VII.

Indra.

THE old hath waked the young Moon from his slumber
who runs his circling course with many round him.

Behold the God's high wisdom in its greatness : he who
died yesterday to-day is living.

Rigveda IV. 10. 1—3. The Rishi is Vâmadeva. The metre is
Padapankti (5 × 5). Stanza 1 is a repetition of I. v. 1. 5. 8.

2 *The promoter* : literally, the charioteer.

Rigveda I. 44. 1, 2 The Rishi is Praskanva. The metre is
Bṛihatî in stanza 1, which is a repetition of I. i. i. 4. 6, and
Satobrihatî in stanza 2.

2 *Charioteer* : promoter.

Rigveda X. 55. 5—7 The Rishi is Bṛihaduktha. The metre
is Trishtup. Stanza 1 is a repetition of I. iv. i. 4. 3

2 Strong is the red Bird in his strength, great hero, who
from of old hath had no nest to dwell in.

That which he knows is truth and never idle : he wins
and gives the wealth desired of many.

3 Through these Thunderer gained strong manly vigour,
through whom he waxed in strength to slaughter
Vritra ;

These who through might of actual operation sprang
forth as Gods in course of Law and Order.

VIII,

Maruts

HERE is the Soma ready pressed : of this the Maruts,
yea, of this

Self-luminous, the Asvins, drink

2 Of this, moreover, purified, set in three places, procreant,
Drink Varuna, Mitra, Aryaman.

3 Yea, Indra, like the Hotar-priest, will in the early
morning drink,

At pleasure, of the milky juice:

IX.

Sûrya.

VERILY, Sûrya, thou art great ; truly, Âditya, thou art
great.

O most admired for greatness of thy majesty, God, by
thy greatness thou art great.

2 *The red Bird* : the Sun, with whom Indra is identified.

3 *Through these* probably the stars are intended '(Accompanied) by these Maruts.'—Wilson.

Rigveda VIII. 83. 4—6. The Rishi is Vindu or Pûtheadaksha. The metre is Gâyatrî. The original hymn is addressed to the Maruts, who are specially invoked in stanzas 8—12.

2 *Set in three places* : in a trough, a training-cloth, and a vessel called *Pâtabhrit*. *Procreant* : granting children to the worshipper.

3 *The Hotar-priest* : Agni

Rigveda VIII. 90. 11, 12. The Rishi is Jamadagni. The metre is Bṛhati in stanza 1, which is a repetition of I. iii. 4 4, and Satobṛhati in stanza 2

2. Yea, Sūrya, thou art great in fame : thou evermore, O God, art great.

Thou by thy greatness art the Gods' High-Priest, divine, far-spread unconquerable light.

X.

Indra.

COME, Lord of rapturous joys, to our libations with thy bay steeds, come

With bay steeds to our flowing juice !

2 Known as best Vṛitra-slayer erst, as Indra Śatakratu, come

With bay steeds to our flowing juice !

3 For, Vṛitra-slayer, thou art he who drinks these drops of Soma : come

With bay steeds to our flowing juice !

XI.

Indra.

BRING to the wise, the great, who waxeth mighty your offerings and make ready your devotion

Go forth to many tribes as man's controller !

2 For Indra the sublime, the far-pervading, have singers generated prayer and praises ;

The sages never violate his statutes.

3 The choirs have stablished Indra King for ever for victory him whose anger is resistless

And for the bays' Lord strengthened those he loveth.

Rigveda VIII 82. 31.—33. The Rishi is Sukaksha. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii 1. 6.

Rigveda VII. 31. 10—12 The Rishi is Vasishtha The metre is Virâj. Stanza 1 is a repetition of I iv. i 4. 6.

3 *Strengthened* : 'barhayâ for abarhayan, as is clear from what preceds.'—Ludwig. Sâyana takes *barhayâ* as the imperative : 'urge thy kinsmen, (worshipper, to glorify) the lord of bay steeds.'—Wilson.

XII.

Indra.

- IF I, O Indra, were the lord of riches ample as thine own,
 I would support the singer, God who scatterest wealth!
 and not abandon him to woe.
- 2 Each day would I enrich the man who sang my praise,
 in whatsoever place he were.
 No kinship is there better, Maghavan, than thine: a
 father even is no more.

XIII.

Indra.

- HERE thou the call of the juice-drinking press-stone:
 mark thou the sage's hymn who sings and lauds thee!
 Take to thine inmost self these adorations!
- 2 I know and ne'er forget the hymns and praises of thee,
 the conqueror, of thy power immortal.
 Thy name I ever utter, self-refulgent!
- 3 Among mankind many are thy libations, and many a
 time the pious sage invokes thee.
 O Maghavan, be not long distant from us!

XIV.

Indra.

- SING strength to Indra that shall set his chariot in the
 foremost place!
- Giver of room in closest fight, slayer of foes in shock of
 war, be thou our great encourager! Let the weak
 bowstrings break upon the bows of our weak enemies!

Rigveda VII. 35. 18, 19. The Rishi is Vasishtha. The metre is Bṛīhathī in stanza 1, which is a repetition of I. iv. i. 2. 8., and Satobrihatī in stanza 2

Rigveda VII. 22. 4—6. The Rishi is Vasishtha. The metre is Virāj.

I *Juice-drinking* that presses out the juice of the Soma plant, and so may be said to drink it. The Scholiast inserts *mama*, of me: 'Hear the invocation of the (grinding) stone (of me) repeatedly drinking (the Soma)'—Wilson.

Rigveda X. 133. 1—3. The Rishi is Sudās. The metre is Śakvari.

- 2 Thou didst destroy the Dragon . thou sentest the rivers down to Earth.
 Foeless, O Indra, wast thou born. Thou tendest well each choiest thing. Therefore we draw us close to thee. Let the weak bowstrings break upon the bows of our weak enemies !
- 3 Destroyed be all malignities and all our enemy's designs !
 Thy bolt thou castest at the foe, O Indra, who would smite us dead . thy liberal bounty gives us wealth. Let the weak bowstrings break upon the bows of our weak enemies !

XV.

Indra.

RICH be the praiser of one rich and liberal, Lord of days !
 like thee :

High rank be his who lauds the juice !

2. His wealth who hath no store of kine hath ne'er found out recited laud,
 Nor song of praises that is sung.
- 3 Give us not, Indra, as a prey unto the scornful or the proud :
 Help, mighty one, with power and might !

XVI.

Indra.

COME hither, Indra, with thy bays, come thou to Kanva's eulogy !

Ye by command of yonder Dyaus, God bright by day !
 have gone to heaven.

2 *The Dragon* . Ahi, the demon of drought.

Rgveda VIII 2. 13—15. The Rishis are Medhātithi and Priyamedha. The metre is Gâyatrī Stanza 2 is a repetition of I. iii. i. 4 3

1 *Who lauds the juice : stotā*, the praiser, being repeated from line 1. Instead of *sutasya* the Rīgveda has *srutasya* :—
 'Rich be the praiser of one rich, munificent, and famed like thee :
 High rank be his, O Lord of bays !'

Rīgveda VIII 34. 1, 3, 2. The Rishi is Nīpātithi. The metre is Gâyatrī. Stanza 1 is a repetition of I. iv. ii. 1. 7.

2 The stones' rim shakes the Soma here like a wolf worrying a sheep.

Ye by command of yonder Dyaus, God bright by day !
have gone to heaven.

3 May the stone bring thee as it speaks, the Soma-stone
with ringing voice !

Ye by command of yonder Dyaus, God bright by day !
have gone to heaven.

XVII

Soma Pavamâna.

FOR Indra flow most rich in sweets, O Soma, bringing
him delight !

2 Bright, meditating sacred song, these juices have sent
Vâyu forth.

3 They were sent forth to feast the Gods, like chariots
speeding in the race.

XVIII.

Agni.

AGNI I deem our Hotar priest, munificent wealth-giver,
Son of Strength, who knoweth all that is even as the
Sage who knoweth all

Lord of fair rites, a God with form erected turning to the
Gods, he when the flame hath sprung forth from the
holy oil, the offered fatness, longs for it as it grows
bright.

3 *Bring thee* : instead of *vakshatu* the Rîgveda has *yach-
hatu*, 'guide.'

Rîgveda IX. 67. 16, 18, 17 The Rîshi is Jamadagni. The
metre is Dvipadâ Gâyatrî.

2 *Meditating sacred song* : *vipaschitah* : the Rîgveda has
madîntamâh 'best givers of delight' *Have sent Vâyu forth* :
have drawn him down from heaven. 'Are let forth for Vâyu.'—
Wilson.

Rîgveda I. 127. 1—3. The Rîshi is Paruchchhepa. The metre
is Atyashî. Stanza 1 is a repetition of I. vi. ii. 3. 9.

2 We, sacrificing, call on the best worshipper, thee eldest of Angirasas, singer ! with hymns, thee, brilliant one ! with singers' hymn ,

Thee, wandering round, as 'twere, the sky, thee who art Hotar-priest of men, whom, Bull with hair of flame, the people must observe, the people that he speed them on

3 He with his blazing power refulgent far and wide, he verily it is who conquers demon foes, conquers the demons like an axe :

At whose close touch things solid part, and what is stable yields like trees. Subduing all he keeps his ground and flinches not, from the skilled archer flinches not.

CHAPTER II.

I.

Agni.

O AGNI, strength and fame are thine . thy fires blaze forth on high, O thou refulgent God !

Sage, passing bright, thou givest to the worshipper, with power, the wealth that merits laud.

2 With brilliant, purifying sheen, with perfect sheen thou liftest up thyself in light.

Thou, visiting both thy mothers, aidest them as son : thou joinest close the earth and heaven

2 *Angirasas* : a semi-divine priestly family, the typical first sacrificers, whose ritual is the pattern which later priests must follow.

3 *Demon foes* : Druhs, or evil and hostile spirits. *From the skilled archer flinches not* . not even a strong man armed with his conquering bow can turn him from his course.

Rigveda X. 140. 1—6. The Rishi is Agni Pāvaka. The metre is Vishtārapankti (8+12+12+8) in stanza 1 ; Satobhāti in 2—4 ; Uparishtājjyotis in 5 , and Trishtup in 6.

Both thy mothers heaven and earth. *Joinest close* ; or, 'satisfiest'

3 O Jâtavedas, Son of Strength, rejoice thyself, gracious,
in our fair hymns and songs !

In thee have they heaped viands various, many formed ;
wealth-born, of wondrous help are they.

4 Agni, spread forth, as ruler, over living things : give
wealth, to us, immortal God !

Thou shinest out from beauty fair to look upon : thou
ledest us to beauteous power.

5 I laud the Sage, who orders sacrifice, who hath great
riches under his control.

Thou givest blest award of good, and plenteous food,
thou givest wealth that wins success.

6 The men have set before them, for his favour, Agni,
strong, visible to all, the holy.

Thee, Lord divine, with ears to hear, most famous,
mens' generations magnify with praise-songs.

II.

Agni.

AGNI, he conquers by thine aid that brings him store of
valiant sons and does great deeds,

Whose bond of friendship is thy choice.

2 Thy spark is black and crackling ; kindled in due time, O
bounteous, it is taken up.

Thou art the dear friend of the mighty Mornings . thou
shinest in glimmerings of the night.

5 *I laud* : or, We praise : not in the text, but apparently
necessary to complete the sentence Such ellipses are occasionally
found in Veda

Rigveda VIII. 19. 30 31. The Rishi is Sobhari. The metre
is Kakup in stanza 1, which is a repetition of I. ii. i. 2. 2, and
Satobrihati in stanza 2.

2 *Thy spark is black* : the meanings of *drapsah* and *nîlavân*
here are uncertain, and the translation of the line, which follows
Professor Ludwig's explanation, is somewhat conjectural. Sâyana's
interpretation is different : — 'O recipient of divine service, the
watery, cart-conveyed, spring-produced, shining god is offered
up to thee '—Stevenson.

III.

Agni.

HIM, duly coming, as their germ have plants received ;
this Agni have maternal Waters brought to life.

So, in like manner, do the forest trees and plants bear
him within them and produce him evermore.

IV.

Agni.

AGNI grows bright for Indra : he shines far resplendent
in the sky :

He sends forth offspring like a queen.

V.

Agni.

THE sacred hymns love him who wakes and watches :
to him who watches come the holy verses.

This Soma saith to him who wakes and watches, I
rest and have my dwelling in thy friendship

VI.

Agni.

AGNI is watchful, and the Richas love him . Agni is
watchful, Sāma hymns approach him.

Agni is watchful, to him saith this Soma, I rest and have
my dwelling in thy friendship.

Rigveda X. 91. 6 The Rishi is Aruna The metre is Jagatī.

1 Agni is produced in the form of lightning by the waters of
the firmament, or the clouds, and descends with the rain into
plants and trees, from the wood of which he is brought forth as
sacrificial fire by attrition

The stanza is not taken from the Rigveda. The metre is
Gâyatrī.

According to Sâyana the meaning of the second line is, He
produces various sorts of food for the enjoyment of the Gods,
like a buffalo-cow : *mahishī*, great or powerful female, meaning
both queen-consort and buffalo-cow.

Rigveda V. 44. 14 The Rishi is Avatsara. The metre is
Trishtup.

1 *Holy verses . sāmāni* : Sāmas, hymns, or songs of praise.

Rigveda V. 44. 15. The Rishi is Avatsāra The metre is
Trishtup

1 *Richas* . plural of *rich*, a verse of praise.

IX.

Indra.

IF I, O Indra, were like thee, the single ruler over wealth.

My worshipper should be rich in kine.

I should be fain, O Lord of power, to strengthen and enrich the sage,

Where I the lord of herds of kine.

3 Thy goodness, Indra, is a cow yielding in plenty kine and steeds

To worshippers who press the juice.

X.

The Waters.

YEA, Waters, ye bring health and bliss : so help ye us to energy

That we may look on great delight !

2 Give us a portion of the dew, the most auspicious that ye have,

Like mothers in their longing love !

3 For you we gladly go to him to whose abode ye speed us on,

And, Waters, give us procreant strength !

XI.

Vâta.

MAY Vâta breathe his balm on us, healthful, delightful to our heart :

May hé prolong our days of life !

Rigveda VIII 14. 1—3 The Rishis are Goshûktin and Asvasûktin. The metre is Gâyatrî.

Rigveda X 9. 1—3. The Rishi is Sindhudvîpa, or Tîsirâs, son of Tvashtar. The metre is Gâyatrî.

1 *Great delight* meaning, according to the Scholiast, perfect knowledge of Brahma.

2 *Of the dew : rasasya* : or, of the juice or moisture, meaning the rain.

3 The meaning of the first line is obscure. 'The purport is possibly a recommendation to be regular in practising ablution,'—Wilson.

Rigveda X. 186. 1—3 The Rishi is Ula. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. 11. 4. 10.

1 *Vâta* : the God of Wind.

- 2 Erect, to heaven hath the Gandharva mounted, pointing
at us his many-coloured weapons
Clad in sweet raiment beautiful to look on, for he, as
light, produceth forms that please us.
- 3 When as a spark he cometh near the ocean, looking with
vulture's eye as Law commandeth,
His lustre, joying in its own bright splendour, maketh
dear glories in the loftiest region

CHATER III.

I.

Indra.

- SWIFT, rapidly striking, like a bull who sharpens his horns,
terrific, stirring up the people,
With eyes that close not, bellowing, sole hero, Indra
subdued at once a hundred armies.
- 2 With him loud-roaring, ever watchful, victor, bold, hard
to overthrow, rouser of battle,
Indra the strong, whose hand bears arrows, conquer, ye
heroes, now, now vanquish in the combat !
- 3 He rules with those who carry shafts and quivers, Indra
who with his band brings hosts together,
Foe-conquering strong of arm, the Soma-drinker, with
mighty bow, shooting with well-laid arrows.

2 *The Gandharva* . Vena, the rising Sun.

3 *The ocean* . the sea of air.

The original hymn is one of the obscurest in the whole R̥gveda. The Commenter Mahīdhara interprets Vena by *chandra*, the Moon. Professor Wilson says, 'The general purport of the *Sūkta* [hymn] makes it [Vena] equivalent to the thunder-cloud.' Professor Roth, whom Professor Grasmann follows, identifies Vena Gandharva with the Rainbow. According to Professor Ludwig, Vena is the Moon and the Gandharva is the Sun. Mr. Wallis has translated and explained the original hymn in his *Cosmology of the R̥gveda* pp 34 ff.

R̥gveda X. 103. 1—3 The Rishi is Apratiratha, son of Indra. The metre is Trishtubh. The original hymn is a prayer for aid and victory in a coming battle.

II.

Brihaspati. Indra.

BRIHASPATI, fly with thy chariot hither, slayer of demons,
driving off our foemen !

Be thou protector of our cars, destroyer, victor in battle,
breaker-up of armies !

2 Conspicuous by thy strength, firm, foremost fighter,
mighty and fierce, victorious, all-subduing,

The Son of Conquest, passing men and heroes, kinewinner,
mount thy conquering car, O Indra !

3 Cleaver of stalls, kine-winner, armed with thunder, who
quells an army and with might destroys it—

Follow him, brothers ! quit yourselves like heroes, and
like this Indra show your zeal and courage !

III.

Indra. Brihaspati.

PIERCING with conquering strength the cow-stalls, Indra,
pitiless hero with unbounded anger,

Victor in fight, unshaken and resistless—may he protect
our armies in our battles !

2 Indra guide these ! Brihaspati, and Soma, the guerdon,
and the sacrifice precede them ;

And let the banded Maruts march in forefront of heavenly
hosts that conquer and demolish !

3 Ours be the potent host of mighty Indra, King Varuna
the Maruts, and Âdityas !

Uplifted is the shout of Gods who conquer, highminded
Gods who cause the worlds to tremble.

Rigveda X 103 4—6 A continuation of I. The Rishi and
metre are the same.

1 *Brihaspati* : the Lord of Prayer, frequently addressed
together with Indra, appears here as a militant deity.

Rigveda X. 103. 7—9. A continuation of II. The Rishi
and metre are the same.

2 *Guide these* : be the leader of our men. *The guerdon* :
dakṣiṇā : the honorarium bestowed upon the priests who perform
the sacrifice before battle.

IV.

Indra. Maruts.

BRISTLE thou up, O Maghavan, our weapons : excite the spirits of my warring heroes !

Urge on the strong steed's might, O Vritra-slayer, and let the din of conquering cars go upward !

2 May Indra aid us when our flags are gathered : victorious be the arrows of our army !

May our brave men of war prevail in battle. Ye Gods, protect us in the shout of onset !

3 That army of the foemen, O ye Maruts, which, striving in its mighty strength, approaches,

Hide ye and bury it in pathless darkness that not a man of them may know the other !

V.

Aghâ

BEWILDERING the senses of our foemen, seize thou their bodies and depart, O Aghâ !

Attack them, set their hearts on fire with sorrows : so let our foes abide in utter darkness !

2 Advance, O heroes, win the day. May Indra be your sure defence !

Mighty and awful be your arms, that none may wound or injure you !

Rigveda X. 103. 10, 11. Stanza 3 is not taken from the

Rigveda. The Rishi and metre are the same.

2 *When our flags are gathered* : 'apparently comparable with the signis collatis of the Romans.'—Ludwig.

Stanzas 1 and 2 are taken from Rigveda X 103. 12, 13, concluding the whole original hymn comprised in 1.—V. 2. The Rishi is the same. The metre is Trishtup in stanza 1 and Anushtup in 2. Stanza 3 is taken from Rigveda VI. 75. 16, ascribed to the Rishi Pâyu. The metre is Trishtup. In the Rigveda the deity of stanza 1 is Apvâ, said by Sâyana to be a deity presiding over sin, and by Mahidhara to mean sickness, or fear.

1 *Aghâ* Sin, personified The Rigveda has *apve*, O Apvâ.

- 3 Loosed from the bowstring fly away, thou arrow, sharpened by our prayer!
Go to the foemen, strike them home, and let not one be left alive!

VI.

Indra and others.

LET ravens and strong-pinioned birds pursue them : yea, let that army be the food of vultures !

Indra, let none escape, no sin-remover : behind them all let following birds be gathered !

- 2 This host of foemen Maghavan ! that cometh on' in warlike show—

Meet it, O Vritra-slayer, thou, Indra, and Agni, with your flames !

- 3 There where the flights of arrows fall like boys whose locks are yet unshorn

Even there may Brahmanaspati, may Aditi protect us well, protect us well through all our days !

VII.

Indra.

DRIVE Rākshasas and foes away, break thou in pieces Vritra's jaws :

O Vritra-slaying Indra, quell the foeman's wrath who threatens us !

Stanza 3 is taken from R̥igveda VI. 75. 17, ascribed to Pāyu.

Stanzas 1 and 2 are not taken from the R̥igveda. The metre is Trishtup in stanza 1 ; Anushtup in 2, and Pankti in 3

1 *Ravens* : *kankāh* : usually, herons ; but carrion-eaters seem to be intended *Sin-remover* *aghahārah* : meaning, perhaps, priest ; pious man, according to Sāyana.

3 *Like boys whose locks are yet unshorn* : 'The point of the comparison is not very obvious, but it may mean that the arrows fall where they list, as boys before they are left with the lock of hair, before the religious tonsure, play about wherever they like.'—Wilson. Professor Roth separates *viśikhā* from *humārā*, and translates : 'Where the arrows fly, young and old ;' that is, feathered and unfeathered.

Stanzas 1 and 2 are taken from R̥igveda X. 152. 3, 4, ascribed to Indra's Mothers, the Consorts of the Gods. The metre is Anushtup. The metre of stanza 3, which is not in the R̥igveda, is Virāḍjagatī (11+11+12+12).

Rākshasas : demons hostile to man.

2 O Indra, beat our foes away, humble the men who challenge us :

Send down to nether darkness him who seeks to do us injury !

3 Strong, ever-youthful are the arms of Indra, fair unassailable, never to be vanquished :

These first let him employ when need hath come on us, wherewith the Asuras' great might was over-thrown.

VIII.

Soma. Varuṇa.

THY vital parts I cover with thine armour :—with immortality King Soma clothe thee !

Varuna give thee what is more than ample, and in thy victory may Gods be joyful !

2 Blind, O my foemen, shall ye be, even as headless serpents are :

May Indra slay each best of you when Agni's flame hath struck you down !

3 Whoso would kill us, whether he be a strange foe or one of us,

May all the Gods discomfit him ! My nearest, closest mail is prayer, my closest armour and defence.

3. *The Asuras' great might*: the Asuras here are demons who live in perpetual hostility with the Gods, a comparatively late sense of the word.

Stanzas 1 and 3 are taken from R̥igveda* VI. 75 18, 19, ascribed to Pāyū. Stanza 2 is not from the R̥igveda. The metre is Trishtup in stanza 1 and Pankti in 3.

1 *Armour*: the *varman*, coat of mail, or defensive armour, protected the shoulders, back, chest, and lower parts of the body.

2 *Agni's flame*: the lightning.

3 In the R̥igveda this stanza is in the Anushtup metre and ends with the word 'prayer.'

IX.

Indra. All-Gods.

LIKE a dread wild beast roaming on the mountain thou
hast approached us from the farthest distance.

Whetting thy bolt and thy sharp blade, O Indra, crush
thou the foe and scatter those who hate us !

2 Gods, may our ears hear that which is auspicious,
may our eyes see that which is good, ye holy !

Extolling you with still strong limbs and bodies, may we
attain the age by Gods appointed !

3 Illustrious far and wide, may Indra bless us, may Pûshan
bless us, master of all riches !

May Târkshya with uninjured fellows bless us ! Brihaspati
bestow on us his favour ! Brihaspati bestow on us his
favour !

Stanza 1 is taken from Rigveda X. 180. 2, ascribed to Jaya. The metre is Trishtup. Stanzas 2 and 3 are taken from Rigveda I. 89 8, 6. The Rishi is Gotama. The metre is Trishtup in 2, and Virâtsthânâ, a variety of Trishtup shortened by two syllables, in 3. The stanza, which I have treated as ordinary Trishtup with an additional Pâda, ends, in the Rigveda, with the first 'favour.'

2 *The age by Gods appointed*. according to the Commentator, one hundred and sixteen, or one hundred and twenty years. Prayers for life extending to a hundred winters, or autumns, frequently occur in the Rigveda. The stanza which follows in the original hymn is more explicit : 'A hundred autumns stand before us, O ye Gods, within whose space ye bring our bodies to decay ; Within whose space our sons become fathers in turn : break ye not in the midst our course of fleeting life !'

3 *Târkshya* : usually described as a divine horse, and probably a personification of the Sun. *Whose fellows are uninjured* : *arish'memih* taken by Benfey as a Proper Name, Târkshya Arishtanemi : 'the ring of whose chariot-wheel could not be cut'—Stevenson.

APPENDICES.

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I. INDEX OF HYMNS.

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